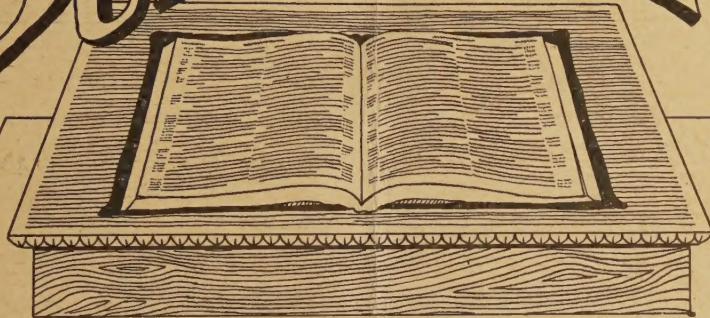


THE BIBLE CHAMPION



MAY-JUNE, 1918

From the Pulpit to the Poor-House

The Children of Hell The Editor

Germany, God's Battle-Axe

Dr. Townsend

Criticism and Evangelism, Dr. Bromley

Why the Hun; Appeal to Common
Folks; Hoch der Kultur; Slacker or
Traitor.

F.W.Alden

Bible League of North America

FORMERLY

THE AMERICAN BIBLE LEAGUE.

*An Organization formed to promote a true Knowledge of the
Bible and consequent Faith in its Divine Authority.*

Publishing The Bible Champion.

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The Bible Champion

Editor

JAY BENSON HAMILTON, D.D.

WILLIAM H. BATES, D.D.

HERBERT W. MAGOUN, Ph.D.

Associate Editors

**DAVID JAMES BURRELL, D.D.,
LL.D.**

**LUTHER T. TOWNSEND, D.D.,
LL.D.**

**G. FREDERICK WRIGHT, D.D.,
LL.D.**

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NEW BIBLE THEORIES, OLD HUN LIES.

Try the Spirits, whether they are of God."—1 John iv. 1.

We suggest a measure for the convenience and comfort of our readers. If your professor, pastor, or editor, suggests to you a Theory contrary to the Word of God, give him this note. If he is sorry, forgive and forget, *unless he does it again*. If he laughs or gets angry, *he knows better*. He is trying to deceive you. Give us his name and address.

"It is confessed that certain American critics accept the extreme conclusions of German rationalists, and support the conclusions by a method of argument that identifies them with the rationalists of Europe. It is not creditable to the scholarship of such critics that to this day they have not advanced one theory against traditionalism, or one argument against the orthodox position that was not drawn from the rationalists across the water. Scholarship! Not an original theory in biblical criticism has been propounded by an American critic; every conclusion is borrowed, and every argument is kidnapped from foreign lands. Many of the editorials, pamphlets and books written by them are purloined, and some of them according to *secret contract*, from the literature of the other hemisphere; and yet they prate of learning, acumen, and insight and foresight as to the outcome of the Bible! Even the little phrase used by a home critic, 'snorting against higher criticism,' was borrowed from Eichorn. Satellites, not planets, they are! Is it not time to understand where the freshet of rationalistic jargon took its rise?"

DR. MENDENHALL.

Editorial, *Methodist Review*, May, 1880.

What a remarkable endorsement of Dr. Mendenhall's statement nearly forty years ago is Dr. Thomas's careful, thoughtful warning of to-day:

"There is perhaps nothing more impressive in certain realms of British and American scholarship than its virtual and sometimes literal dependence on German scholarship in regard to things biblical. It may be questioned whether a single Old Testament scholar in England, Scotland, the United States, and Canada, has produced anything original in the way of criticism. All the critical views current to-day are adaptations and modifications of views 'made in Germany.' This is not said for the sake of prejudice, but only to show, in the light of current events, that those of us who were 'old-fashioned' enough to question and oppose German scholarship long before the war, have been amply confirmed by what has happened since 1914."

PROF. W. H. GRIFFITH THOMAS, D.D.

Bibliotheca Sacra, Jan. 1918.

A sample copy of the BIBLE CHAMPION will be sent free to all who will address the Editor.

"I have learned to appreciate the BIBLE CHAMPION very much and look forward to its regular visits with interest and expectancy. It is a source of help to me in my studies of the Bible and I like the spirit with which it deals with 'Higher Criticism' and others 'isms' that are equally false and misleading. It pleased me to note that you had lost your scabbard or had misplaced it and that you are disposed to use the 'naked sword,' the Word of God. God's Word properly presented with its logical and pertinent contributing passages will silence most critics who are disposed to discredit the Word."



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The Bible Champion

Volume XXIV

MAY-JUNE, 1918.

Numbers 5 and 6

From the Pulpit to the Poor-House*

JAY BENSON HAMILTON, D.D.

FOREWORD.

"From the Pulpit to the Poor-House" is a romance from real life. The line between fact and fiction can be drawn with difficulty by the author. It was first used as a sermon in the Trinity Methodist Episcopal Church, Providence, R. I. It was then rewritten and revised and was used as an address at conventions and Annual Conferences. It awakened such deep interest that requests for its publication came from every part of the country. Many ministers solicited permission to use it as an aid in calling the attention of the Church to the needs of the veterans of Methodism. It now goes forth accompanied by other story-sermons of a kindred character. This attempt at preaching by "making believe" is a humble effort to imitate teaching by parable. If the thousands who may read will be as greatly interested as the thousands who have heard, no one will be more gratified than

THE EDITOR.

CHAPTER X.

AN AQUA-FORTIS SERMON.

The village paper announced that the subject of the sermon at the Methodist Church next Sunday would be "Shall we send our heroes to the poor-house?" A congregation was present that filled every inch of space. The text of the sermon was, "When I am old and gray-headed, O God, forsake me not" (Psa. 71, 18).

The preacher gave a brief sketch of the life of the old pastor, and then said: "Thirty-five years have been given to self-denying and laborious service. Hundreds of souls have been converted through his ministry. A dozen churches are strong and well-to-do which he saved. This very church was in peril when he was its pastor. Of his poverty he gave as much as any of you. From his pastorate dates the beginning of your strength. For a pittance scarcely equal to the poorest toiler in your streets this man of God served you faithfully. What return have you made?

"You have been spared the crime of consummating a shameful and ungrateful act. Let us praise God for that!"

*Copyrighted by Jay Benson Hamilton.

"You have societies to send the Gospel to the heathen, to educate the freedmen, to minister to the families of the vicious poor in your midst; have you done your whole duty by this sainted woman, this holy man? My cheek tingles with shame that my beloved Church in her days of strength and wealth doles out a miserable pittance to those who laid the foundation of her greatness. She ought to support these men and women as her first duty to God. Give none the less for the heathen, the freedmen, or the unfortunate, but as you hope to escape God's wrath do not neglect or cause to suffer his children, who gave up all chance for earthly honor or profit for the service of God. As a thank-offering for being prevented from sending these old saints to the poor-house I want you to give one thousand dollars. This will pay for their little home, comfortably furnish it, and give them a small bank account."

The owner of the mortgage upon the old minister's home arose, and with trembling voice confessed his harshness, and said, as a partial atonement for what he saw was a mean and contemptible sin, he would wipe out all unpaid interest and give one hundred dollars.

The President of the Woman's Foreign Missionary Society spoke with deep emotion. She regretted that she had been so absorbed in her delightful mission that she had committed a grave wrong. "I have only thought of the heathen in foreign lands and have cared nothing for the needy saint next door. Our society authorizes me to pledge one hundred dollars as our share of this thank-offering."

The President of the Woman's Home Missionary Society said:

"I have been thoughtless and wicked. I have seen very clearly the black faces in the South-land but have been blind to the white-haired hero and heroine in my own home. Our society pledges one hundred dollars."

The President of the Woman's Christian Temperance Union said, in a voice full of sobs:

"I have wept over the drunkard's family, but have had no tears for the old minister in distress. I have spoken bitterly of the saloon-keeper. Alas! I find I have been as cruel as he, and still I have been cherishing the hope that I was a Christian. Our society wishes to pledge one hundred dollars as our share of the thank-offering."

Pledges came in thick and fast, until the pastor, lifting his hand, said:

"We have raised one thousand dollars; keep the rest for another time."

"Hold on, your riverence. I'm not accustomed to shpakin' in matin', especially Methodist matin's. But when I heard you was going to preach the resurrection sermon of the old praist I wanted a hand in the job. My own praist will make me do pinance for bein' here at all, but I'm under orders I'm afraid to disobey. Sez Bridget, sez she—Bridget is Mrs. Corrigan, your riverence, and I'm Mike Corrigan; Bridget, she's my ould woman—sez Bridget, sez she, 'Mike, if yez'll go to the Methodist matin' an' shpake a few words, I'll pray to the Vergen to be kind of aisy wid yez for the mortal sin. There's the money for the new gown I was goin' to git, an' there's the money for the childers' shoes—they can go barefoot this summer; an' Mike,' sez she, wid a sly glance

out of the corner of her eye, 'if you'll take the money you was goin' to shpend for the beer an' the pipe, shure it would make a dacint nist-egg for the ould praist.' I sez, 'Bridget,' sez I, 'my swate-heart, if yez can go widout your new gown an' the childer can go barefoot for the ould praist, I would be maner than a thavin' sphalpane if I couldn't go widout my pipe an' beer; an' I sez, sez I, 'I will touch nayther agin while the ould praist is hungry an' cold.' Sez Bridget, sez she. 'May the ould praist niver fraze or starve, but kape just cold an' hungry enough to deceave you into kapin' your pledge.' When I told her for the ould praist's sake I would take the pledge for a hundred years, sez Bridget, sez she, 'Mike, you're a blissid ould darlin', an' she cried an' she laughed an' hugged me till I thought she'd break every bone in my body. I sez, sez I, 'Bridget, darlin', be aisy wid yez; ye'll be afther huggin' me to death entirely.' An' at that she kissed me on the chake an' set my heart on fire, an' it is burnin' yet. I fale as if a daper work of grace or somethin' afther that fashion was goin' on inside of me. Here's twenty dollars from Mike an' Bridget an' the childer. An', if yez'll not take offence at my liberty, I will close my fable remarks by axin' the audience to join me in three chares for the ould praist, an' a tiger for the ould lady."

Mike led off with three lusty shouts and most of the congregation joined him. His hearty tiger at the end was echoed by a hallelujah from the amen-corner that made even the minister smile.

For several years the old minister and his wife remained the loved and honored guests of every home, and finally were laid away to rest with tears from every eye in town.

The oldest living graduate of Miami University, Oxford, O., one of the oldest living graduates of Princeton Theological Seminary, just missed occupying the editorial chair of *The Bible Student and Teacher*, by refusing it. One of its most valued and valuable contributors, who has written for the BIBLE CHAMPION. He writes a letter to the editor than cannot be hidden. It is a love letter as well as a message of appreciation. We accept these tender words in their true spirit and give them to our readers as evidence that the work done is worth while.

"I have taken the magazine from the beginning. I look on it as one of the most valuable publications of the day. Allow me to say that you have placed the powerful Methodist Church under special obligations as you have so thoroughly turned it over from the Presbyterian to the Methodist type. I merely mention the fact and do not say it is on that account less deserving of patronage. It moves on the same level and fills a niche that should not be empty. Indeed, I feel that it should have ten rather than two thousand subscribers. It is peculiarly suited, not only to preachers, but to intelligent laymen. You have imparted to it the virtue of intense personality and denominational snap, but it is deserving as well as enthusiastic."

As a postscript, he pays his subscription for two years, a year in advance.

THE ARENA

THE EDITOR.

THE CHILDREN OF HELL.

"For about twenty-five centuries, no one dreamt of doubting that Isaiah the son of Amoz was the author of every part of the book that goes under his name; and those who still maintain the unity of authorship are accustomed to point, with satisfaction, to the unanimity of the Christian Church on the matter, till a few German scholars arose, about a century ago, and called in question the unity of this book. Tradition is unanimous in favor of the unity of the book."^{*}

There are several reasons that could be given why Isaiah is not popular with the Huns. He stands like a mountain in the path of the infidel who decries prophecy, by his predictions concerning Cyrus and Jesus. That alone is sufficient with all sane minds. Our friends, the Counterfeit Critics, had to get rid of Isaiah somehow, and hence the disciples of Kultur are cock-sure there are eleven or more Isaiahs, *so far*.

But there is another reason: No book in the Bible has a more truthful description or portrait of the Hun than Isaiah; while denouncing and threatening sin, he focalized its unspeakable vileness and wickedness down the ages until Frederick and Wilhelm stand out in bold relief as the sinners that best fill the bill of arraignment in modern times.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and

speak lies; they conceive mischief, and bring forth iniquity.

"They hatch cockatrice's eggs and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh forth into a viper.

"Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

"Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

"The way of peace they know not, and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." Isaiah lix. 1-8.

Might not Jesus as he looked down the ages had this people in mind when he uttered that withering denunciation:

"Woe unto you hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. xxiii. 15.

A friend sent the editor a page from an old magazine which seems to be as truthful a picture of the modern Hun as Isaiah's fierce characterization. Yet it is the story of "The Children of Hell" in Spain from 375 A. D. to 711 A. D. We put it on record in The Arena, page 108, as a contribution to future history to help do the Teuton full justice.

ALIEN MUNITION FACTORIES.

The Government is doing its best to deal with Pacificism and other brands of treason. It has raided the headquarters of the late Pastor Russell and seized a great quantity of dangerous literature; a member of the so-called church has been tried by court-martial for refusing to obey military discipline; the Mayor of Mt. Vernon, N. Y., has cancelled the license of the church (?) to hold meetings in Mt. Vernon.

*International Standard Bible Encyclopedia, Vol. III, p. 1504.

A Vassar teacher has been arrested as an enemy alien. She has been associated with a group of women of social prominence and standing in the community for conducting a Hun propaganda.

Methodism found it necessary to remove a college president and an editor for lack of true Americanism. We are continually receiving complaints of schools of various grades, all of orthodox denominations, for teaching the Hun doctrines concerning the Scriptures. There is no pretense of secrecy. There is a tendency to boast of it as an evidence of Modern Scholarship. We show elsewhere in this number, page 97, what we have repeated again and again. Modern Scholarship of England and America for more than a generation has been content to be the mere echo of the Hun infidel in all theories relating to the Scriptures. Not one has discovered, invented or guessed a new thing, to suggest doubt, distrust, or even question, concerning the authority or authenticity of the Bible as the Word of God.

We have shown repeatedly that the Hun propaganda began in the Hun universities. From there it spread to the schools of England and America. It soon invaded the pulpits of all orthodox denominations, both sides of the ocean. We have now the claim, not disputed, that there is scarce a school of any kind, of the first rank, that is not in harmony with the Hun scholarship and conducts the Hun propaganda by voice, pen and type, among students, ministers and the general public. These foreign echoes will bitterly resent putting their scholarly teaching in its true category. We challenge a single one to deny, and submit their text-books, data of lectures, and copies of their published literature in disproof of the charge. The attention of the National Government should be called to the Alien Munition Factories. That is their real purpose and their name should be cut in the stone above their doorways. We offer our file for nearly five years as the indictment. We have named many men, schools, books and periodicals; we have quoted fully from them and characterized them as thinly veneered infidels. We add one specimen in this number. It is from

the *Biblical World*, April, 1918, published by the Chicago University. It is one of our regular exchanges. It has the courage of its convictions. It declares its message with the zeal, enthusiasm and devotion of a prophet of God. No periodical exhibits higher or more effective literary ability. Because of its fascinating and attractive style, it outranks all others as a dangerous enemy of the Church and the Holy Scriptures.

A CREATURE CRITICIZING ITS CREATOR!

Rev. Albert Thomas Steele, pastor of the First Congregational Church, Winsted, Conn., describes "*Jesus' Attitude Toward His Miracles*."^{*}

1. "In a generation like ours, when physical science has made such enviable progress in the investigation of physical forces and laws, *there is an a priori feeling against Miracles* (a). Some are inclined to dismiss miracles as things of the past, which might have served a purpose in a pre-scientific age, but which *are of little value now and hardly credible* (b). Others, while loyally accepting facts *once regarded as supernatural* (c) call in question their miraculousness, and suggest various hypotheses by which they may be *explained* (d). On all *sides* (e) there is a tendency to naturalize the miraculous. It is difficult, therefore, to extricate one's self from a biased attitude. Then, too, *miracles are no longer the ground of faith* (f) to the extent in which they formerly were. And yet sooner or later we must at least *give thought and consideration* (g) to the miracles of the Gospels.

2. "It is the purpose of this paper to differentiate Jesus' own attitude toward his miracles, to gain his point of view or conception of them. A method suggests itself at once which is natural, simple and direct, and that is, to exhibit that attitude by a historical examination of his wonder-works as reported in the Gospels. . . . As a working hypothesis we assume that it is *fair and probable* (h), from the date of the composition of the Gospels and the internal evi-

**Biblical World*, April, 1918.

dence, that *the attitude of Jesus toward some of the events of his life differed from that which is represented by the evangelists* (i). *It is hardly possible but that some element of legend should be added* (j).

3. "Then there are doctrinal reasons and motives that crop out which go to show a subjective interpretation or allegorical application of facts, revealing an a priori method of dealing with the experience of Jesus. For a proper historical appreciation of his life no such method is tenable (k). The nature and character of Jesus must not be assumed and the events of his life interpreted in the light of that assumption. The true historical method is to examine the facts and from them reach a logical and undeniable conclusion (k)."

This is enough to indicate the standpoint, the method and the purpose of this discussion of Miracles; we will show in conclusion the result of this historical method and the logical and undeniable conclusion reached in one miracle.

a-g. It is not necessary, in detail, to notice each of these selected passages. They assume that the Orthodox Christian Communion has changed its attitude toward miracles as the ground of faith. There are nine denominations which constitute seven-eighths of Protestant Christianity in America. The other eighth are the smaller denominations, which for the most part stand with the other seven-eighths. The Catholic Church is, if possible, more orthodox with regard to miracles than are the Protestant Churches. Not one of all these denominations has changed its Articles of Religion. Not one has changed its methods of receiving members or ministers. If they all have ceased to believe their creeds while preaching and teaching them, and demanding pledges of belief and maintenance from all members and ministers, *they are either fools or knaves*. No honest, sane mind would have the hardihood to assert such a monstrous lie.

h-j. This whole paragraph suggests as a test of Jesus' attitude toward his miracles, "a historical examination of his wonderworks as reported in the Gospels." This examination is begun with a hypothesis. History has no place for a hypothesis. "History is a systematic record of past

events." "Hypothesis is an imaginary state of things assumed as a basis of reasoning."

The "History" is recorded by four evangelists. Judge Greenleaf, recognized in every court in the world as the world's greatest authority on legal evidence, examined the testimony of the four evangelists. Nothing in any court was ever sifted with greater care, accuracy and fairness. He summed up the result in these words:

"Let the witnesses be compared with themselves, with each other, and with surrounding facts and circumstances; and let their testimony be sifted, as if it were given in a court of justice, on the side of the adverse party, the witness being subjected to a rigorous cross-examination. The result, it is confidently believed, will be an undoubting conviction of their integrity, ability and truth. In the course of such an examination, the undesigned coincidences will multiply upon us at every step in our progress; the probability of the veracity of the witnesses and of the reality of the occurrences which they relate will increase, until it acquires, for all practical purposes, the value and force of demonstration."

The History of the Miracles needs no hypothesis, nor its legendary additions, which are the chief features of the assumption: only a record of the facts, without omission, addition, or supposition. All that, we have in the testimony of the four Evangelists. When we dismiss the imaginary state of things assumed by the critic we find there is no difference in the attitude of Jesus toward his miracles from that of the disciples; they obtained their knowledge from him. There is no allegorical application of facts, no subjective interpretation, but an unvarnished, simple tale of what they had seen and heard. This is "the true historical record of the facts from which we are able to reach a logical and undeniable conclusion."

Let us put this Congregational minister to the test by having him give us his story of the Feeding of the Multitude.

"Doubtless the six accounts of feeding multitudes, of the five thousand common to all four Gospels and of the four thousand recorded by Matthew and Mark, had their source in a single incident." (Steele.)

Doubtless the four Evangelists* who recorded the feeding of the five thousand related the incident truthfully in their Gospels. Doubtless Matthew and Mark, who recorded the feeding of the four thousand, related the incident truthfully.

The *International Standard Bible Encyclopedia* says of the second miracle:

"This miracle closely resembles the feeding of the five thousand at Bethsaida, but the place is different; 4,000 instead of 5,000; 7 loaves and a few fishes, instead of 5 loaves and 2 fishes; 7 baskets of fragments instead of 12 (Mark's term denotes a larger basket). There is no reason for doubting the distinction of the incidents." (P. 1648.)

FEEDING THE MULTITUDE.

"What did Jesus intend? The increase of the loaves was effected according to the account while they passed through Jesus' hands, which makes this power equal a work of creation, a most remarkable interference with nature for a relatively slight purpose. Jesus simply desired to help, and he had made up his mind long ago that he would not evoke belief in himself personally by the performance of miracles. According to Prof. B. W. Bacon, a miracle here, in the sense in which it is implied on the face of the narrative, would be to deny the principle laid down in the temptation experience, of not expecting the unnatural of God It is true that something did take place which created a profound impression. It became an institution of the Church. It illustrated the principle that it is more blessed to give than to receive. Christ simply made himself the host and commanded his disciples to give what little they had. What he did with the disciples, he hoped the rest would do with one another. There are some positive evidences of such a supply, some of which Jesus would naturally be aware of. It was the Passover season and the crowds going up to the feast would of course make provision for food by the way. The mere mention of haversacks indicates the custom of Jesus and his disciples of carrying food for the journey, and doubtless this was a common practice. Then there was the presence of the lad, prepared to sell, or else in line

with the example of parents or neighbors. The fact that the multitude had lingered already three days indicates provision of some kind. The multitude simply united their resources, each shared with his neighbors that none should go away empty. The result surprised the disciples, while the multitude was amazed and sought to make him king. The example set by the Master was afterward followed by the Church in breaking bread to the poor." (Steele.)

The Penal Code says: "An unqualified statement of that which one does not know to be true is equivalent to a statement of that which he knows to be false."

If this clergyman were on the witness stand testifying under oath, the unqualified statement of the introduction, paragraphs 1, 2, and 3, contains a number of distinct statements which he could not possibly know to be true; which we have clearly shown were not and could not be true.

The unqualified statement of the feeding of the multitude, paragraph 4, that the six accounts had their source in a single incident, is a charge of fraud against the Evangelists which is emphasized by the word *Doubtless!* This is another statement equivalent to a false statement.

In the paragraph, 5, where he describes the incident, he pretends to know how Jesus had made up his mind to something, and then told what it was. Of course, he could have no personal knowledge of either fact. He omits every hint of the supernatural and turns the whole incident into a common picnic, where those who had more than they needed divided with those who had nothing, "that none should go away empty." He omits the reference to the gathering up of the twelve baskets of fragments.

If this were a case involving property and the clergyman were to testify to as many false statements as he has here, and omit or conceal as many true ones, he would be convicted of perjury and would be entitled to a penalty of a heavy fine and long imprisonment. Such is Historical Criticism.

This is not scholarship; only vulgar, blasphemous lying. It is doubtless free from moral obliquity, because the writer does not know any better. In court, the judge might with an ironical smile say:

*Mark learned from Peter.

"You are acquitted—but don't do it again." If the question were asked, Where did you get this rigmarole? he might be able to name a Hun from whose infidel screed he had quoted it.

That our readers may be able to compare with pseudo scholarship the real thing, we refer to the encyclopedia named above, which is the last word in up-to-date scholarship of the highest possible rank.

It sums up the "Feeding of the Five Thousand" as follows:

"With the scanty provision at hand—5 loaves and 2 fishes—Jesus fed the whole multitude. By his blessing the food was multiplied till all were satisfied, and 12 baskets of fragments, carefully collected, remained over. It was a stupendous act of creative power, no rationalizing of which can reduce it to natural dimensions." (Page 1647.)

In this clergyman's search after facts there is one he seems never to have discovered. John in his Gospel says, of Jesus: "All things were made by Him; and without Him was not anything made that was made" (i. 3). It would be comical, if it were not pitiful, to listen to a *creature* passing judgment on its Creator. One might think from his jaunty irreverence and impersonal freedom, that this *creature* had created its Creator.

THE HUN IN WAR.*

It is the practice of every civilized country to place in the hands of its army and of its naval officers, and of students who are preparing for such careers, a book known as the Manual of Military Instructions. This manual defines what are the rights and duties of their armed forces when engaged in hostilities and dealings with the enemy. It is the highest law he knows.

In 1902 Germany issued a new manual. This was done apparently in compliance with the injunction of the Hague treaties of 1899, to which Germany, along with most other countries of the world, had solemnly agreed. It would seem, however, from the way in which most of the Hague

provisions are denounced, ridiculed and sneered at in the Manual, that the real reason for issuing the revised instructions was to counteract any influence which these provisions might have been expected to have upon German military officers through Germany's having ratified the Hague treaty.

At the very outset the Manual repudiates one of the most fundamental principles ever agreed upon by States to govern their relations as enemies. This principle is embodied in what is known as the Declaration of St. Petersburg of 1868, which declared that war is a contest between armies rather than peoples, and that the only legitimate object of war is to weaken the *military forces* of its enemies. Prussia agreed to this international treaty. It was, later, incorporated in the Hague treaties, and again agreed to by Germany.

Notwithstanding this, the Manual declares that war is not to be regarded as a contest between armed forces, but that its purpose is to destroy the spiritual and material power of the enemy country.

The Manual next declares that the laws and customs of war must yield to the law of military necessity whenever the observance of the laws would prevent or hinder the attainment of the object of the war. Therefore, declares Germany in its war manual, it is permissible to destroy private property, to devastate, systematically, evacuated regions, to terrorize the civil population of invaded districts, to deport them for compulsory service in the enemy country, thereby releasing its own men for the army, to compel them to aid the enemy in the construction of fortifications, to dig trenches, to serve as guides, and even to furnish information regarding their own army. It is permissible to seize prominent civilians of the occupied district and place them on railway trains in order to insure the trains against derailment by the civil population or by the armed forces of the enemy—this notwithstanding the fact that every writer outside of Germany has declared this to be contrary to the law of nations and as unjustified toward the inhabitants of the country.

Germany is the only country whose great military leaders and writers on international

*From a Government document.

law have erected into a general principle the exceptional rule that military necessity justifies the abrogation of *war law*. Their doctrine is that the law must give way whenever its observance would defeat or hinder the achievement of military success.

In the application of this doctrine of necessity to specific cases, the Manual goes on to nullify in more or less express language every important rule of warfare. In short, "*War is War*," and the last mouthful of food, the last horse or cow, the last bushel of grain, may be taken from the country, and the non-combatant population—men, women and children—left to starve, if the need of the occupying army requires it.

Community fines, German officers are told, are among the most effective measures for insuring the good conduct of the civil population of enemy territory occupied by their forces. No reference whatever is made to the Hague rule, which is also the unanimous opinion of international law writers outside of Germany, that community fines can be laid only when the wrongful act for which they are imposed is one for which the population as a whole is responsible; that is, one in which the entire population were actively or passively accomplices.

The Hague treaty of 1907 respecting the laws and customs of war on land (Art. II), declares in plain language that the inhabitants of an invaded district may, upon the approach of the enemy, take up arms and resist him, and if they have not had time to organize and provide themselves with military uniforms, they shall nevertheless be treated as lawful combatants, provided only that they carry their arms openly and respect the laws and customs of war. The German Manual, however, refuses to admit this inalienable right of defense guaranteed by international treaty, and affirms the principle upon which the Germans acted in 1870-71, and again in 1914,—that detachments of persons not under the command of responsible leaders, and not clothed in uniform, may summarily be shot.

Another application of the German doctrine of necessity where success hangs in the balance relates to prisoners of war.

When their presence is a danger to the German captors they may be put to death.

The Manual further declares that "all measures" which conduce to the attainment of the object of the war are permissible, and these may be summarized in the two ideas of violence and cunning, which may be formulated in the following proposition: "What is permissible includes every means of war without which the object of the war cannot be attained; all means which modern invention affords, including the fullest, most dangerous, and most massive means of destruction may be utilized."

The well-accepted rule of war, also embodied in the Hague regulations, that "the officer in command of an attacking force must, before commencing a bombardment (except in case of assault), do all in his power to warn the authorities," is emphatically rejected as completely inconsistent with war and must be repudiated by soldiers; and in practice German commanders have flagrantly disregarded this humane rule during the present war.

Throughout, this Manual proceeds upon the assumption that the territory of Germany is not likely to be invaded by an enemy. Conscious of the superior strength of her tremendous armies, the German militarist foresaw that in a war with her neighbors, Germany would occupy their territories. It would seem as if the responsible authorities of Germany in drafting and publishing this Manual had in mind the time when as conquerors Germany would rule the subjugated peoples of other countries with "blood and iron." To harden her officers and troops against any appeals of humanity, she has educated them for years on a war code that ridicules and scorns the rules of war dictated by chivalry, honor, and generosity to the enemy, as sickly sentimentalism unworthy of a real soldier.

From this Manual it is apparent that the atrocities and brutalities that have horrified the world are a part of the carefully prepared plan to make Germany the terror of the world in time of war. The world's only answer to the challenge is to treat the Hun as a madman and an outlaw and deal with him so that he will never again be the menace of the Peace of Mankind.

BARBAROUS BEASTS FROM THE BEGINNING.

The great irruption of the northern nations into the Roman Empire commenced in the year 375. A hundred and one years later (476) the Empire of the West fell. The most important division of the barbarians, who occupy so large a place in the history of the fourth and fifth centuries, were the Germans. The Vandals and Suevi, two of the nations that entered Spain in the year 409, were Germans. That the third, the Alans, belonged to the same widely-scattered race, is not certain.

In the Peninsula the ravages of these barbarians were awful. Towns were burned, the country was laid waste, and the inhabitants were massacred, without distinction of age or sex. And these were but the beginning of evils. Famine and pestilence made terrible havoc. The wild beasts left their hiding places to make war on the wretched inhabitants. Even the corpses of the dead were consumed by the starving people.

At length the conquerors themselves saw that to convert a country, in which they intended to remain, into a wilderness, was not the best policy. They divided those parts of Spain, which they had occupied, by lot. Baetica fell to the Vandals, whence it received the name of Vandalicia, afterwards changed into Andalusia. Lusitania, the modern Portugal, very nearly fell to the Alans, and the Suevi had Northwestern Spain. The Romans continued to hold the rest of the country.

But this division was soon disturbed by the Visigoths, or West Goths, another Germanic people.

All these German nations, in their original homes, were little less savage than our North American Indians. They paid small attention to agriculture; no man occupied the same field above a year. War formed their only real occupation. One of them boasted to Julius Caesar that his soldiers had been fourteen years without entering a house; another avowed that the only country he knew as his home was the territory his troops occupied; and we are told by Tacitus that war was the only work they liked.

The Visigoths, under their king Alaric, had ravaged Greece and Italy, and had taken Rome, which their king surrendered to be plundered during three days before they established themselves in the fertile provinces of Southern Gaul (411). They commenced the conquest of Spain almost immediately after the foundation of their new kingdom, but they were rather the nominal than the real masters of the country for more than half a century.

Euric (466-484) was the founder of the Gothic kingdom of Spain, and Amalaric (522-531) was the first of these kings who established his court in that country.

Ere long Spain became the most flourishing of all the governments founded by the Germans on the ruins of the Western Empire. The conquerors, as they were the few, while the civilized Roman inhabitants were the many, adopted the manners, the religion, the laws, and the language of the subject people. They very naturally mingled a little Gothic with their Latin, and from this mixture arose, in the course of time, the noble and beautiful Castilian or Spanish language.

By degrees these Goths became less warlike, and finally ceased to be a nation of soldiers. Their kings were electivé, and seemed to have enjoyed greater power than among other German tribes. Still, they were controlled, to a great extent, by the clergy. The councils of Toledo figure prominently in the history of that period, and the bishops were a power in those councils. "Let no one in his pride seize upon the throne," says one of the Visigothic laws; "let no pretender excite civil war among the people; let no one conspire the death of the prince; but when the king is dead in peace, let the principal men of the whole kingdom, together with the bishops, who have received power to bind and to loose, and whose blessing and unction confirm princes in their authority, appoint his successor by common consent and with the approval of God."

But the kings were not all allowed to die in peace. From Euric to Roderic the greater number were either assassinated or deposed. Roderic, the last of the Gothic kings of Spain, drove his predecessor from

the throne. The relations of the dethroned monarch invited the Arabs of Africa to their aid; and the famous battle fought on the plains of the modern Xeres de la Frontera, near Cadiz, a battle which lasted three days, put an end to the Gothic kingdom of the Peninsula (711).

HIGHER CRITICISM IN THE SUNDAY SCHOOL.

In the earlier stage of the invasion of the Sunday School by the Counterfeit Critics, Dr. Daniel Curry, editor of *The Methodist Review*, uttered the following striking and forceful words of warning. Had it been heeded we might have been saved the contest now impending:

"The Sunday School Lessons constitute an agency in the religious teaching and culture of the times second in importance only to the doctrinal utterances of the evangelical pulpit. They year by year practically dictate the Biblical reading and study of most of the children and youth of the land; and as well, that of a large portion of those of riper years. By this means they are instrumentally shaping the theological conceptions of those who must very soon occupy the foremost places in the families and schools and churches of the land. The views and ideas now being formulated in such minds must go with them through life; or if ever gotten rid of, it must be by painful and perilous processes. All the wise sayings that have become the common-places of thought in respect to the determinative and abiding influences of early education—how the bending of the twig permanently inclines the tree, and how hard it is to teach old dogs new tricks—here become maxims of practical wisdom, and we are brought to contemplate a vast molding process in active operation, by which immortal souls are receiving impressions that are to be as lasting as their being. The thought is fearful to contemplate, in view of its magnitude and the preciousness of the interests involved.

"The discussions of some of the things in the 'lesson helps' found in some of the religious periodicals have led to a number of rather curious affairs. An official organ

of one of our specifically evangelical Sunday School organizations introduced Abraham, in the proposed offering of Isaac, as an only partially rescued subject of ancestral idolatry which inculcated the practice of human sacrifices. In another case, an editor of a great weekly, who had engaged an able and scholarly minister to prepare the exposition of the Sunday School lessons, began very soon to detect an unusual odor about these contributions which reminded him of the 'Higher Criticism,' and made it necessary to subject the offered matter to a careful surveillance and the free use of the *penna expurgatoria*. Worst of all, the publisher of the incomparably ablest Sunday School periodical in the world—*The Sunday School Times*—having in his far-seeing and liberal enterprises engaged the pens of some of the ablest biblical scholars on both sides of the sea fully to expound the lessons and bring out all their hidden riches, soon found himself standing face to face with a rendering of the sacred narrative that would have delighted the hearts of the most advanced disciples of the school of Wellhausen, Kuennen, and Robertson Smith. But he was equal to the emergency, and the contract for supplies of that kind was peremptorily and speedily terminated. The Christian public should thank the editors who showed the courage to refuse to allow their periodicals to become the mediums for introducing distracting discussion of profound biblical questions among those who are necessarily unable to deal with them, and would quite certainly suffer harm from them."

"Our views in respect to the free use of legitimate biblical criticism, and of the intelligent, but reverent and cautious, re-examination of the theological formularies of former times, have been sufficiently indicated. But in order that this work shall be well done it must be intrusted to those whose pursuits have rendered them expert in it. It is not a work for children, of whatever stature or age; and all who are set to instruct the great technically unlearned masses should practically remember this in their ministrations."—*Methodist Review*, May, 1887.

Germany, God's Battle Axe

PROF. L. T. TOWNSEND, PH.D.

What shall be the attitude and what the task of the people of America?

Well, as matters now stand, we must rise up against the battle axe or we shall be hard hit by it. We must do as the Israelites did when confronted with their enemies. In the book of Nehemiah we read, "Half wrought in the work and half held the spears. And every one with one of his hands wrought in the work, and with the other held his weapons."

When there had been a religious revival, then God blessed both the workers and the fighters; the walls were finished, and Jerusalem again enjoyed a reign of prosperity. So may it be with the United States. As yet, however, we are not in a religious and prayerful mood; nor are we religiously where God intends we shall be before peace shall dawn upon our country. We think we can do the trick without God's help, and so we are forced with one hand to wield the sword and with the other to handle the trowel. That is to say, until faith and trust in God are made a part of the nation's creed, and religious life, we must man trenches, manufacture war munitions, build ships, and in other ways waste the nation's wealth in a continuance of the present warfare.

Even our women are not to be exempt from service. The battle axe for a purpose is over their heads in the home and in the market place. In England, one and one-half million women are now engaged in doing men's work. They drive trucks and ambulances; more than seven thousand women are on day and night shifts in munition factories. Ninety-five per cent of the work on shells is done by women. And there are schools for training women to do such manual labor as the welding of iron and steel. There has been since the war began an increase in the earnings of English women amounting to eight hundred and seventy-five million dollars.

Something, too, is doing here in America, as well as in England. Women, old and young, rich and poor, are knitting and may well continue; the knitting for some time yet will be needed, though perhaps it may be as well or better for the knitters to rest on Sunday. Unmarried women may yet be called upon to engage in many different vocations that have been filled by young men who have to go to the trenches. Women here and there in our country, even now, are becoming street railway conductors and section hands on steam railroads. And in aristocratic Boston, girls are running elevators in the larger apartment stores, and others are asking the city authorities to allow them to render the service of a boot-blacker.

It is possible that this sort of business is only as yet in its beginning. And before the day of victory comes, the card table may become unpopular and the dance hall be deserted by women who are now devotees to these and other amusements. Of this at least we are sure, that women are not to be counted out when the awards of the final conquest over Germany are passed to the hands of those who deserve them. Women in the past have not been slow in coming to the front amid great emergencies.

Students of Israelitish history recall the fact that there was a time, in the days of Shamgar, when the highways were deserted, when travelers skulked in byways, and when idolatry prevailed with all sorts of attendant degradations. And that was the very time when the military spirit was dead and when there was not a shield, nor a spear, by way of armament, among the forty thousand of that miserable Israelitish people. It was then that a woman who lived on Mount Ephraim, the prophetess Deborah, aroused the war spirit and stood side by side with Barak, the commanding officer, when battling for Israel. And it was another woman, Jael, the Kenite, who drove a spike into the head of Sisera, the

*Delivered in White Temple, Miami, Fla.

commanding general of the army that had been sent to put still greater indignities upon the unarmed and non-resisting Israelites. Jabin's army was defeated; Deborah sang a war song, the oldest on record; the glory of Israel was restored and there was a time of prosperity that lasted forty years. And thus Deborah, and Jael, and the Maid of Orleans, and others like them, make one think that women have some rights in this world after all that has been said against it.

And one may feel sure that there are among us Deborahs, Jaels, Maids of Orleans, women like those of the Revolutionary period, and like those in both the North and South, who, in the Civil War, showed their devotion and heroism. As yet, women are not fairly recognized because the day of a full testing has not come, though it is coming, unless something more and something different shall be done than has yet been attempted.

You may presumably wish to ask if the United States is not yet within sight of the end of this war.

The reply is that unless our attitude toward the God of armies is changed, the war indefinitely will go on; in other words, will continue until He who permitted it to begin shall see that there has been accomplished that which He intended when Germany moved through Belgium and across the French frontier.

But it is asked if we are not involving God or throwing responsibility upon Him to an extent hardly allowable? We think not. At all events, the Bible justifies all that we have been saying. Its teaching is that not a sparrow falls without His notice; much less, therefore, can this gigantic struggle of the nations go on without His guiding hand. An appeal to the Book may be instructive.

In the book of Chronicles we read that the armies of Reuben fought the Hagarites and were victorious; the reason given is this: "Because the war was of God."

And other passages read thus:

"The Lord is a man of war; the Lord is His name; shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it?"

"Thus saith the Lord, I form the light and create darkness; I make peace and I create evil; I the Lord do all these things."

"One man of you shall chase a thousand: for the Lord your God He it is that fighteth for you, as He hath promised."

Again we read "That all flesh may know that I, the Lord have drawn forth My sword out of its sheath; it shall not return any more." (Ezekiel xxi. 5.)

It is almost a digression, though not quite, to speak of another prophecy that seems to extend the battle line far beyond its present limits.

The prophet Jeremiah had plead with the nations for twenty-three years, but met with no favorable response. In the fatal year of Carchemish, Palestine became a province of Babylon. Jehovah's patience was exhausted, and he spake thus to the prophet:

"Take the cup of the wine of this fury at My hand, and cause all the nations to drink it. . . .

"And it shall be that if they refuse to take the cup at thine hand, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall surely drink."—Jer. xxx. 15.

May not the parallel be this? That the nations that are now making an effort to remain neutral shall be forced by events beyond their control to side with the British allies, or with the central powers, and so the predicted world-war will be waged before the present one shall end. Of this and the final wind-up of all earthly affairs no one can speak with much assurance, for the all-wise and all-powerful One holds in His hands the secret and the key. But it is now and then asked, if according to prophecy the day is not coming when swords shall be "beaten into plowshares and spears into pruning hooks," and when "nations shall not lift up sword against nation, neither shall learn war any more."

The reply is that these are the words of a gathering of Gentile people who were looking and hoping for peaceful conditions they never found. These are not the words of Isaiah; that prophet merely recorded the words of the people who spoke them. The Bible student always distinguishes between what the Bible says and what is said in the Bible.

There is another announcement apparently overlooked by the advocates of peace in which this command is spoken:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong."—Joel iii. 9-10.

But did not Christ come to send peace on earth? To be sure. But the peace of which He spoke to His disciples was not a freedom from war, but rather was the peace of God in the human soul; a peace that can triumph amid tempests, pestilence, the carnage of battlefields, and death in any form—that was the peace of which Christ spoke, and that He still gives to His true disciples. Yes, but did not Christ tell Peter to put up the drawn sword in its sheath? Certainly; and what a rare piece of foolishness was that exploit of Peter! He drew his sword as it were against the Roman Empire, making a most ridiculous hit, the cutting off of a servant's ear. No wonder Christ said, "Put up thy sword!" To argue from that incident that Christ is for peace betrays a lack of logical clearness that is surprising to say the least.

But Christ made other announcements such as these: "Think not that I am come to send peace on earth; I am come not to send peace but a sword." (Matt. x. 34.) "He that hath no sword let him sell his garment and buy one." (Luke xxii. 36.) These words show this, that there are times when something that a military sword symbolizes is called for and may be put to use. And there is other evidence that Christ was not altogether for peaceful measures.

He made an assault upon the Scribes, Pharisees and hypocrites in language that almost strikes terror to those who now read it. And he drove headlong from the temple traders and money-changers who had made the temple of God a place of merchandise; and as a sword was not at hand He used a whiplash made of small cords.

The wrath of the lamb is one of the most startling significant passages in either of the testaments. (Is. Ixiii. 1.)

The prophet was speaking for Christ when

saying, "I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments. For the day of vengeance is in mine heart. And I will tread down the people in mine anger."

And it looks as if that showing of anger is what is now going on.

But may we be told plainly and more definitely when the battle axe will be called off and this dreadful war be a thing of the past? The reply, in harmony with all that has been said, is this: There is not a person among us, educated or uneducated, old or young, high or low, who does not know just as well when this war will end as does Secretary Baker, Secretary McAdoo, President Wilson, or any army or naval commander. No man knows, though all men can guess; and some guesses may be better than those of someone else. President Wilson is reported as saying that the war will close in a year. If he said this, he is presuming altogether too much; the most anyone confidently can say is that it will not close until a lesson or two has been learned that needs the learning. And it should constantly be borne in mind that God can hinder our progress even when we seem well on toward the goal of peace and quietness. He can permit or even prompt Russia to become essentially an ally of Germany; He can allow Italy to be discouraged before winter or spring is over, and be weakened beyond recovery. He can send tornades and sink American transport ships loaded with troops; He can order events so as to cause a panic in the British and French ranks until they shall flee before an imaginary foe.

And on the other hand, God can send terror into the heart of the obdurate and misguided Emperor of Germany, or smite him with a malignant disease or with death; He can create greater unrest in the minds and hearts of the German people than is now witnessed; He can stir up Japan to defend Russia against German aggression; He can send disaster to the Central allies, until on their knees the German war lords shall cry out for mercy. Of this there is hardly room for doubt. Why then, does He not do this? The an-

sver is, because He is not ready, and one reason why He is not ready is, as we have said before, that we, as a nation, are not where we ought to be. Bluntly spoken, the trouble is this, that we have been busy with all sorts of war-ending devices—raising armies, building ships, conserving food and coal, and more than a hundred other things that have tended to foster our self-assurance. As a nation, we have been and still are remaining unmindful of what is of transcendent importance. We are dismissing God from the equation; we are placing reliance almost entirely upon soldiers, ships, wheat fields, liberty bonds and war stamps. We forget page after page of history that records uncontrollable and unaccountable panics which have decided, instead of numbers and guns, the fate of armies and empires.

The defeat of the Federal troops at the two Bull Runs during the Civil War, have not been fully accounted for, and never will be by military science. According to the rules of war, Napoleon should have conquered at Waterloo. He never could understand why he was defeated by Wellington; but God knew. And God is above all rules of war and can set them aside whenever it may please Him to do so. As a people, we do not yet half believe in God.

The study of the Bible will show that our efforts and resources, however great, and whose importance we need not underestimate, may not, after all, secure for us what we have been expecting. Sacred history, for instance, is a record of the fact that victory is not always with the strongest battalions.

We are assured that one can chase a thousand, and two put ten thousand to flight, if the Lord be so minded.

The sword, the spear and the shield in the hands of a giant shall avail nothing against a pebble, if that is the Lord's plan. Trumpets and pitchers with nothing but candles in them, in the hands of only three hundred men who could shout, "The sword of the Lord and Gideon," put to flight the mighty hosts of Midian. The words of assurance spoken to the people of Israel by a servant of God were these:

"When thou goest out to battle against thine enemies, and seest horses and chari-

ots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

"And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel; ye approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is He that goeth with you, to fight for you against your enemies, to save you."—Deut. xx. 1-4.

And later we read:

"And the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. And they pitched one over against the other seven days; and so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled and came into the city, into an inner chamber."—I Kings xxvii. 30.

"Two little flocks of kids" put to flight a mighty host, and this is the record:

"For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life."—2 Kings vi. 7. Comp. Amos ii. 14-16.

Nor should we be unmindful of the fact that God has something to do with other than war agencies upon which depend the nation's ultimate prosperity and safety. The corn, wheat and other crops on which almost everything depends, may be overtaken at God's command by blasting or mildew, grasshopper or palmer-worm.

Old Testament teaching and warning belong to the twentieth century as well as to the centuries before the dawn of the Chris-

tian era, and are as applicable to Americans as to the people of Israel.

God's control of the elements and His use of destructive agencies for chastisement are thus set forth by His prophet:

"And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. I have smitten you with blasting and mildew, and when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them."—Amos iv. 9. Comp. Ex. xxiii. 28; Joel ii. 25.

Changing the language to conform with conditions now existing in our country and that may yet more and more prevail, the reading would be this: I the Lord will send upon your northern habitations snows and frosts in winter such as were never known before; your boasted industries shall be paralyzed; the people shall cry out for coal and food. I will send upon your south country the citrus canker, the cotton weevil, the mango and avocado beetle in multiplied numbers, such as never yet have been known; and there shall be fires, floods and tempests with earthquakes in diverse places; and I will oppress your people with taxation until your rich men and merchant men shall howl for the burdens heaped upon them.

Are we not at the present time nearing such conditions?

You will pardon me for saying, what in another form already has been said, that our leaders in Washington have been looking for success in almost every direction except in the most important one of all, that one being a trustful recognition of God in all our ways.

Listen therefore to the words of Jehovah by the mouth of his prophet:

"If ye walk in my statutes, and keep my commandments, and do them, I will give peace in the land, and none shall make you afraid; neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put

ten thousand to flight; and your enemies shall fall before you by the sword." There is a pledge given by Jehovah.

"But if ye will not hearken unto me, and will not do all these commandments: and if ye shall despise my statutes, so that ye will not do all my commandments, I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, and ye shall sow your seed in vain, for your enemies shall eat it. And I will break the pride of your power; I will make your heaven as iron and your earth as brass, and I will make your cities waste; and I will bring a sword upon you, and ye shall be delivered into the hand of the enemy."—Lev. xxvi. 3, etc.

There you have God's admonition and threat. What would we better do about it?

There is another passage, the words of which are startlingly suggestive: "The house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, It is not he, neither shall evil come upon us, neither shall we see sword or famine; . . . Wherefore thus saith the Lord God of hosts, Because ye speak this word, Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord. It is a mighty nation, it is an ancient nation whose language thou knowest not, neither understandest what they say. Their quiver is an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword."

And this is the very thing the war lords of Germany contemplate doing after having subjugated the nations nearest their own borders.

Listen again: "Six days shall work be done; but the seventh is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. . . .

"But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of

Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."—Lev. xxiii.

Sabbath breaking! We must quit it if we would secure God's favor. The golf links, the bathing beach, the fishing cruise, are familiar sabbath breakers, often taking the place of church service, and the automobile is threatening to become the chief sinner of them all. If, therefore, the giving up of these forms of sabbath breaking will help in ending the war, why not for a time let patriotism take the place of pleasure?

God's interposition and help are many times reported in the Sacred Scriptures. Two instances may be recalled. During the reign of Jehoshaphat, when the people were face to face with their enemies, "a mighty host," a messenger reported to Jehoshaphat, saying:

"There cometh a great multitude against thee from beyond the sea." And Jehoshaphat feared and proclaimed a fast, and offered this prayer: "Oh, our God, we have no might against this great company that cometh up against us; neither know we what to do; but our eyes are upon thee." God listened to this prayer and His arm was outstretched. Then one of the Jehovah prophets calmed the king with these words:

"Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat; Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Zis; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them; for the Lord will be with you. And Jehoshaphat bowed his head, with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord."—Chron. xx. 15-18.

May we recall one other of these forgotten Bible records that have been given for

the admonition of our people? It is found in the book of Jonah. The facts are that on account of the wickedness of Nineveh, the prophet had been sent to warn her people of an impending doom. The account reads thus: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh (by the decree of the king and his nobles), saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not."

Is the question repeated, "What shall the people of the United States do in this time of increasing anxiety?" It is well known that Abraham Lincoln took God into his council, and so did Stanton, his war secretary. Should it therefore be thought beneath our dignity if we follow their example?

It was during the dark days of 1863, when men's hearts were failing them for fear, that the Senate of the United States passed this resolution: "Devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justice of their cause, can prosper without His favor, and at the same time deplored the national offenses which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurance of His Word, to seek Him for succor according to His appointed way, through Jesus Christ, the Senate of the United States do hereby

request the President of the United States, by his proclamation, to designate and set apart a day for national prayer."

President Lincoln was not the man to delay in complying with the terms of that resolution, and in a state paper of considerable length appointed April 30, 1863, as a day of national humiliation and prayer. In that paper he employed these words: "Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation." "It behooves us, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

This resolution was passed by the Senate and the day of humiliation and prayer was appointed, all this having been done without the intervention of clergymen or church organization, but in the name of the Lord Jesus Christ, prompted by the consciousness of national transgression and a profound conviction that God's intervention was sorely needed and that by humiliation and prayer could be secured. And it is a matter of history that not long after that proclamation the war clouds were seen slowly drifting away, and the Angel of Peace spread her wings over a united country.

Why, then, in the war affairs of to-day, is God so little taken into account by our President, by our Congressmen and by our War Counselors? Are they to wait until distresses and disasters are multiplied and until the battle axe shall leave but a handful of young men in our American homes?

Are President Wilson and his advisers and the members of the present Congress

wiser than the executive and the Congress of 1863? And are the people of this generation so confident in their security and strength, and so forgetful of God that they have no prayer to offer and no fault to confess? If so, then farewell to peace for a long while yet.

But God is good, and were it best, He would close in a day the doors that are still opening upon fields of carnage and blood. And we are assured that if at this late day our people would look to Jehovah for the needed help and would say, Oh, Lord God Almighty, we have sinned against thee and disregarded thy commandments; we have not observed thy sabbaths; we have worshipped gold and silver more than Thee. Forgive, and we will do this great wickedness no more, and henceforth will keep thy commandments—if we would pray that prayer in the pulpit, at the bar, at the workmen's bench, in the quiet of the home, and in the halls of legislation, and if we would render the service that such praying demands, then "The sword of the Lord and of Gideon" would be drawn in our behalf; the God of armies would take command and defend us against all our foes. He would send fear and trembling into the hearts of our adversaries; He would command the tempest to sink the ships of war, whether they sail against us from the east or west, and the United States of America would be victorious and fulfill what we had dreamed to be her manifest and glorious destiny among the nations of the earth.

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

"I have appreciated the CHAMPION very much indeed. You are doing a noble work and I trust you may continue in spite of all sorts of difficulties in the way. The more thorough study of the Word of God and its fuller appreciation is to my mind the only hope of realizing the dream of permanent peace, of which there is so much talk now. All other methods but God's are doomed to fail; the Prince of Peace must be enthroned in the hearts of men, then Peace."

OUR SERMON

THE INFLUENCE OF THE ENGLISH BIBLE ON THE LITERATURE OF THE WORLD.

By CHARLES EDWARD LOCKE, LL.D., of
Los Angeles.

Literature is the permanent contribution of an age to the ideals of the world. It is the effort of a people to express themselves. The ideals of any age may be found in the poetry, history, romance, drama, philosophy, laws, and art of that period.

While other great books are literature, of the Bible, as Prof. Moulton suggests, it may be discriminately said that "the Bible is a literature." There is no book in the world of equal literary merit. It is the most unique Book, and I am not unmindful of the excellencies of the Roman and Grecian classics.

The phenomenal versatility of the Bible appears in the colossal grandeur of its truths; the beneficent dignity of its laws; the gorgeous magnificence of its descriptions; the exquisite melody of its poetry; the chaste loveliness of its romances; the majestic climaxes of its philosophy; the delicate splendor of its imagery; the intense practical value of its parable and its proverb; the vehement and tragic denunciations of sin; and the glowing and eloquent praise of virtue and of life. Even its purely literary quality places it far above the altitudes reached by all other books. We should suspect that such a book would profoundly impress the literature of the world.

"From Caedmon to Kipling, English Literature is permeated by Bible thought and Bible diction," says Dr. A. C. Smith. "The first coherent words of English speech that have come down to us are Caedmon's hymn, a hymn which is not only Biblical in its phraseology, but which is itself a paraphrase of the first verse of Genesis."

Shakespeare abounds in Bible quotation and paraphrase. Of Shakespeare's use of the Bible, Bishop Charles Wordsworth

says: "Take the entire range of English Literature, put together our best authors who have written upon subjects not professedly religious or theological, and we shall not find, I believe, in them all united, so much evidence of the Bible having been read and used, as we have found in Shakespeare alone."

"Bacon's acquaintance with Holy Writ," says Prof. J. Scott Clark in his "Study of English Prose Writers," is almost equal to that of Shakespeare, and the works of both unite with many modern masterpieces in testifying to the value of the English Bible as a literary model."

Professor Corson thinks that Chaucer made greater use of the Bible than did even Shakespeare. "Given any thousand consecutive lines," he says, "taken at random from Shakespeare and Chaucer, and it will be found, I think, that the proportion of allusions in those of the latter will be greater than in those of the former."

Milton's heroic epic is a majestic and immortal interpretation of Holy Writ. Macaulay and Carlyle expressed their great indebtedness to the Bible. Coleridge says: "Intense study of the Bible will keep any writer from being vulgar in point of style." Tennyson makes more than four hundred direct references to the Bible, and he was, indeed, the evangelistic preacher-poet. Browning is the profound poet-theologian, and surpasses even Tennyson in his Bible themes.

Byron's mastery of style was attributed to his familiarity with the Bible. Hear him in rhythmic reverence:

"Within this awful volume lies
 The mystery of mysteries;
O happiest they of human race,
To whom our God has given grace
 To hear, to read, to fear, to pray,
 To lift the latch and force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn."

Sir Walter Scott, on his death-bed, asked his son-in-law, Lockhart, to bring

him "the book." "Which book?" "There is but one book, the Bible," he replied. Ruskin had a lover's devotion for the Bible, and wrote affectionately of his mother's twenty-six familiar chapters. He tells us that in his childhood, as a part of his home education, his mother required him to commit to memory select chapters from the Bible. "And truly," says this master of English prose, "**though I have** picked up the elements of a little further knowledge, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of all my education."

Goethe acknowledges: "It is belief in the Bible that has served as the guide of my moral and literary life." Lowell, in his two volumes of letters published a few years ago, has references from twenty-five different books of the Bible.

Therefore, to study and know this Bible is a liberal education. A person cannot claim to be symmetrically cultured who is not intimately acquainted with the Holy Bible. If any one could go ruthlessly through the literature of the last three hundred years and take out all the references, refining and cultured, and inspirational influence of the Holy Bible, the havoc and tragedy would be so great that the sublimity and unity of English literature would be remorselessly marred. John Wesley said he was "Homo unius libri," a man of one book. Such a man will be highly cultured.

There is lamentable and appalling ignorance of the Bible. Benj. Franklin invited a group of literary friends to listen to a reading. They pronounced it a most exquisite pastoral of idyllic beauty, and asked him who was the author. He told them it was the "Book of Ruth" from the Bible. Bishop Hare tells of his friend, a physician in Philadelphia, who said to him: "Bishop, I can believe that wonderful story about Noah's ark, its great dimensions, and fine collection of animals, the flood, etc.; but I tell you it is more than I can comprehend how the children

of Israel could carry that ark through the wilderness for forty years!"

The founders of our nation regarded the Bible as the Palladium of this Republic. Every precaution ought to be taken to preserve its influence and place. The Bible is the companion and inspiration of liberty and patriotism. Pointing to the family Bible during his last illness, Andrew Jackson said to his friend: "That book, sir, is the Rock on which our Republic rests." De Tocqueville, the greatest French statesman of two centuries, said: "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims." Victor Hugo said: "Remember that the most philosophic, the most popular, the most eternal is Holy Scripture. Therefore, sow all the villages in France with the Gospels. A Bible in every house, in every cabin." General Grant believed "the Bible was the sheet anchor of the Republic. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide for the future."

Yes, there is lamentable ignorance of the Bible. Sir Ernest Shackleton tells of a little waiting maid to whom he remarked: "What a rainy morning, Mary! It's almost like the Flood." "The Flood, sir," said the little maid, with a puzzled smile. "Yes," he said, "the Flood—Noah you know—the Ark—Mt. Ararat." She shook her head and murmured apologetically: "I ain't had time to read the papers lately, sir."

When Salmon P. Chase was Governor of Ohio, he issued a Thanksgiving Proclamation wholly in Scripture quotations. A Democratic paper declared it was plagiarized, but frankly stated that it could not name the source. Whereupon a leading Republican paper hotly replied that the Governor was entirely capable of writing the proclamation, and that it was original.

It is related that a few years ago the Toledo Blade, one of the brightest and best-informed of the Ohio dailies, began an editorial with the statement: "Some

wise guy has said: 'It is more blessed to give than to receive.'" The leading Sunday School man of America, a citizen of Toledo, called the attention of the paper to the ignorance of familiar Scripture, and the unintended irreverence suggested by the sentence, and asked for a correction. This was neglected, until an article was taken to the Blade office written for another Toledo daily, calling attention to the "break," when a rather grudging explanation appeared.

There is much ignorance, and yet statesmen declare that it is indispensable to our national permanence. A Berkeley Professor of Literature at the University of California says that the young people who come to him are deplorably deficient in their knowledge of the Bible. What is the cause of this pitiable condition?

Let me tell you a chief cause: A few years ago, while the laborers in the harvest field of patriotism, culture and morals, were asleep, tares were sown among the wheat. Verily, "an enemy hath done this!" Venomous infidels and hypocritical ecclesiasts and Pilatrical politicians and prelates succeeded in driving the Bible out of the public schools of California and many States.

It is a far cry from those days of lovely simplicity when the exercises of the public school were opened with a short reading from the Bible and the Lord's Prayer, to this unfortunate time when even teachers in some of our schools, who are paid to instruct in mathematics or German, or history, are reported to go a long way out of their prescribed path to indulge in sarcastic slurs and discrediting innuendoes against the Holy Bible. I wish to utter an indignant protest against such pernicious impertinence.

Happily such cases are unfortunate exceptions, and not the rule. The National Teachers' Association passed the following sentiment and statement in regard to the Bible: "It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which re-

gards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some of our States as a subject of reading and study. We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many schools, laws, and State constitutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in a large part formed."

At the meeting of the National Educational Association in Minneapolis, Dr. Nicholas Murray Butler, President of the great Columbia University of New York City, addressed an audience of eight thousand teachers. He said the Bible should be restored to its place in the public schools, and gave his reasons, a part of which I quote: "My thesis is that the neglect of the Bible, caused by sectarianism, has incapacitated the rising generation for knowing the beauties of the greatest writers in the English language, from Chaucer to Browning, and from understanding as well as placing them outside the pale of knowledge of their own citizenship. Without knowledge of the Bible one cannot read and understand clearly the glories of Milton and Shakespeare and Tennyson. The present condition is shameful. The Bible is the inspiration upon which the best English style has been built. The quarreling of churches and sects, each claiming the treasure-house of English literature as solely their own, has made the Bible inaccessible to the pupil. We are on the point of impoverishing our life and literature and are facing an exceedingly dangerous state of morals and affairs when we lack proper understanding of the Christianity which is at the very basis of all the history since the fall of Rome, and the very foundation of our American liberty and progress."

The Bible should be put back in our schools that it may be put into the hearts of our youth. In the presence of this treacherous conspiracy and hearing the

unanimous requests of the faithful teachers of our State and nation, let us not stand idly by like a lot of helpless pygmies and puppets, but let us assert our rights and prerogatives as patriotic citizens, and on this centennial anniversary

Of all the books in the libraries of men, none has such a unique authorship, and such a comprehensive scope, and such a representative type as has the Bible. Men of every walk and vocation are found among its writers, viz: kings, judges, jurists, lawyers, legislators, prophets, priests, sages, seers, philosophers, sailors, fishermen, merchants, plowmen, miners, shepherds, etc., etc. Portions of the Bible were written by men while in exile, and in prison, and in caves, and in hovels, and in palaces. Furthermore the writers discuss every phase of human life. Within the blessed pages are found history, and genealogy, and law, and ethics, and biography, and prophecy, and poetry, and political science, and drama, and fiction, and allegory, and lyric, and song-dirge. With these facts in mind it must be apparent to every thoughtful man that the Bible is the light of civilization, or as the Biblical men are wont to say "the light of the world."

Not only is the Bible the light of civilization, but it lights civilization. It is the only book which outlines a complete program of principles for the proper regulation of human conduct. The moral challenge of Holy Writ is tremendous. Nothing quite so high and noble was ever conceived in the mind of men. It calls us humans to the very best that is in us, and if we respond to its beckon it keeps us persistently at our best. The story of the fall of Adam is the story of the moral fall of every man, woman and child. The story of Jonah fleeing from God is the story of every man who resists the call of the Holy Spirit. The story of the prodigal son is but the story of every man who has wandered from the ways of rectitude and duty as taught in the Father's storehouse which we call the Bible.—*Rev. Joseph D. Krout.*

of the American Bible Society let us take a solemn obligation before God that we will watch and fight and pray and vote, until the Bible is restored to its rightful place in the education of our youth!

It has been suggested that one may believe in the resurrection of Christ without believing in the account of the Virgin birth; that Paul made no particular account of the latter, while he greatly emphasized the former. But it must be remembered that he who ascended is the same with him who descended, that the descent was essential to the ascent. He who rose from the dead was the same with him who was born in Bethlehem and was promised in Nazareth. If the resurrection is proof of his deity, it must prove that he who was born of Mary the Virgin, was the Son of God—the only begotten of the Father, who could say: "I and my Father are one." Whoever believes the story of the resurrection must also believe the story of the birth. The two stand or fall together. We have them on the same authority. As a matter of truth, those who accept the one also accept the other. Only one whose reasoning powers are deranged and unreliable can believe in the resurrection and not believe in the Virgin birth of Jesus Christ.—*The Journal and Messenger.*

"Read the Scriptures regularly through. Read alternately portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off and begin there next time. When you have finished each Testament, begin it again."

The Dean of the Divinity School in a leading College of one of the great religious denominations writes: "I shall be glad to aid the Champion in every way possible. I am pleased with the magazine and think it is likely to be a factor of great power for good in this time of unsettlement in men's views and the presence among us of so many untenable hypotheses about the Holy Scriptures."

THE CLUB

PEACE ON EARTH.

By PROFESSOR DOCTOR H. VISSCHER, Utrecht
University, Netherlands.

Translated by the REV. JOHN H. DE VRIES,
D.D., Canton, Mass.

III.

CONFLICT AND SIN.

Conflict is original in creation. It is a factor which in coöperation with others serves to bring the harmony of the world to revelation. Hence it bears the character of service. The lower is for the sake of the higher and tends to build it up. The higher makes use of the lower.

Thus God declared that man should "have dominion over the fish of the sea, and over the fowl of the air, and over . . . every creeping thing." Gen. i. 26.

Dominion implies pressure and if needs be coercion. This is more clearly expressed in the original text by the word which means: "to *tread* down, i. e., to subjugate, to bear rule over," and carries the idea of violence. The function of struggle is so striking that both in older and in newer times development has been traced in it. This was expressed by the oft-repeated, magic term of modern science, evolution. In this changing world struggle and victory by the strongest are the only things which do not change.

There is a great difference between the principle of struggle which according to the Scripture prevails in creation and that which Evolution read into it.

The Holy Scripture presents the world-process in the light of God's eternal thought. By the Word all things are. It is no blind mechanical conflict in which, without anything further, the strong overcome, but a whole, organically developing itself, in which the higher is carried by the lower and the lower fulfills its destiny in serving the higher. Hence subjections to the higher does not include destruction and extermination by the higher, but rendering the lower serviceable to the higher, in order that the world itself with every creature that dwells

therein shall reach its final destiny ordained of God. In the impulse of its life the whole creation shall glorify God.

In the midst of this creation, whose goings forth were toward God, appeared the awful fact of sin. The nature of sin is lawlessness, unrighteousness, and hence violation of God's order. The creation, which must reach its final destiny in man as created after God's image, is perverted; because the poison of sin has entered into man and seeks from thence to extend its deadly operation throughout the whole order of creation. It cannot be denied that even animals suffer because of the sin of man. Even dumb brutes succumb all too frequently under the sufferings which man needlessly and without mercy at times inflicts upon them.

And so we read in God's Word that the law forbids and punishes cruelty to animals. He forbids the eating of animal flesh with the life thereof. Gen. ix. 4. He also provides animal rest. God enters into a covenant with every beast of the earth. Gen. ix. 10, 11. God cares also for oxen, I Cor. ix. 9. Man has a calling also with respect to the animal world.

All this would not have been written had not sin revealed itself to such an extent as to impose suffering also upon animals. Even plants are drawn away from their destiny. Does not the Lord speak by Hosea (iv. 11, 13) of oaks and poplars and elms whose shadow is good, but which are desecrated by idolatrous practices, and does He not speak of wine and new wine which take away the heart?

It is not necessary for us to consider this more at length. It is clear that the sin of men and its corruption has invaded the lower orders. But the power of sin asserts itself most fearfully in humanity itself.

By reason of his high, moral disposition man can sin. Formed in a special sense after God's image, he has another life than the lower creation. The lower creation cannot sin. Man has the capacity to turn against God and against himself. He can

break the law of his nature. To him it can be said: "The day thou eatest thereof, thou shalt die." And he died that death. Death is no removal of powers, no lessening of capacities, but makes these to war upon each other. And so we see in the world of men that sin reveals itself in a struggle which does not seek to unfold the glory of creation, but to hasten its corruption.

Sin corrupts the principle of conflict and modifies it. It no longer aims to inspire creation to respond to its high destiny, but seeks to prevent it. It is no longer a strife on the part of the lower after the perfection of the higher, it is no longer an impulse on the part of all, in harmonious coöperation to adapt themselves to the great end of glorifying God. With sin the factor of selfishness enters the arena. And therein the unlawfulness of it all stands before us in its most hideous form. Selfishness is the first corruption in the struggle of life.

Life is always characterized by the impulse to live. The passion for self-preservation stirs everything that has breath. Man too gives his all for his life. Such was the case in the state of righteousness, when the impulse of life on the part of all was in one grand accord with the rich creation of God. The desire of life on the part of each was subordinated to the great whole, in which its destiny was found. In that very destiny the passion for self-preservation found satisfaction, even as every tone of a symphony finds itself in harmony with every other tone.

But when sin appears the individual is seen in the foreground and the grand whole in the background. Then God is no longer known. Man only knows himself. The impulse of life becomes selfishness, the passion for self-preservation turns into an impulse, which causes the individual to ignore the right of life on the part of others. He will stand for himself alone and tread all others under foot. He will not join in a chorus of praise, but be heard alone in self-adulation. The struggle as creature to reveal God's glory is turned into a strife of each against each. "Every man for himself" has become the Magna Charta, and the rich varieties of God's gifts which were

intended to cause His glory to shine forth the more resplendently became instruments to shatter humanity, which now devours itself in mutual strife. As far as history goes back humanity exhibits the image of a self-devouring wrestler who is such by the necessity of nature. In whatever form social development presented itself, conflict inspired by selfishness was ever present. Every period of history has its own form of strife, is never without it. And that in our days it is more gruesome, cruel and more bloody is because of the high culture on which humanity prides itself.

There was already a strife of competition such as former ages never knew. It can only faintly be surmised what dark fears fill many minds, what troubles oppress many hearts. Competition is the form under which in our cultured state of society selfishness reveals itself on every side, for it is so constructed that everything must go for money. Money is the power. Mammon celebrates its triumphs and might is the means of self-glorification. And now the social conflict has no other ground than the impulse to appropriate the lion-share to itself. And this does not confine itself to individuals. For the sake of multiplying powers the principle of solidarity came in, whereby the many joined forces, in order to obtain ever greater gains and thus more gold and thereby more might, wherewith to procure for self the greater part of the world's wealth.

Thus we saw the growth of the mighty principle of consolidation which brings humanity ever nearer to the opposite pole of its real destiny.

Instead of working out the real destiny of men, which is the universal consent to enhance God's glory, it threatens to become the universal purpose to further the glorification of man. And it is evident that this process cannot confine itself to social life, but must penetrate the very life of the nations. The great economic movements are vital concerns of the peoples. That which in measure is restrained by law in the bosom of each nation has free play among all nations. There is no human authority above the nations. In principle the State is sovereign. Hence there is no power in the

world that can control the nations. Here the struggle of selfishness, which has a law in selfishness alone, freely prevails. This struggle always prevails, even when there is no war, as long as refined, friendly, cunning diplomacy has the floor. When this fails, selfishness breaks out in bloody war.

The fate of sin rests upon mankind and no power in the world can avert it. Man seeks deliverance from that terrible burden, even as he looks for a means against death. But the effort does not succeed. Only lately the watchword ran: "Let him who wants peace prepare for war." The heavy burden of war was said to be the cheapest premium to prevent war. And alongside of this a sickly idealism, sign of our diseased and excited culture-life, became an internationalism, which carried things with a high hand and in foolhardy presumptuousness deemed itself already master of the situation, and boasted that what the Cross could not do, humanity itself would accomplish. War would no more be possible. Here also humanity would achieve its own redemption. It would no longer listen to the angelic choirs in the fields of Bethlehem, but by the master-production of its own powers of culture resound the "peace on earth" which it itself had made real.

THE HUNGRY GREEKS.

"Epeinasè!"

It was a summer Sunday a few years ago, and I was enjoying its rest in the home and church of the Rev. Newton M. Caton, pastor of the Methodist Episcopal Church at Shrewsbury, Mass. In his family was a bright, black-eyed, laughing girl of fifteen, who assisted Mrs. Caton in her housework, and attended school. She answered to the name of Marie, and was a favorite in the family, the church, and the village. When, after having seen her at table, I heard Mr. Caton call her "Maid of Athens," I became acquainted with the fact that she was a Greek. This was interesting, and in the course of the afternoon she and I matched words and phrases, she using the modern Greek, and I the classical language. The similarity was in some cases

noticeable, while in others there was nothing in her words that had even a remote resemblance to mine. Mr. Caton spoke of her interest in the Bible which he had given her, and so when, on Monday I left for home, and said good-bye to her, I took occasion to commend her Bible study, and told her that I hoped to hear that she became a thorough scholar in the Scriptures. Looking at me mischievously, she said:

"Epeinasè!"

I recognized the word, and knowing that she had just come from school, and had not had dinner, I misunderstood her meaning.

"That is 'hungry,' I see!" I replied.
"Well, good-bye. Go and eat dinner."

She slowly walked backwards in front of me down the path, repeating the word, and touching her forehead with her forefinger. Then I understood. She was a Bible student because she was hungry for the Word.

In the course of several years' experience in Bible work among the immigrants around the back door of New York (where, until I left New Jersey, I was secretary of the auxiliary of the American Bible Society), I have had not a little to do with putting the Scriptures in their vernaculars in the hands of the new Americans. Some of the immigrants, as the Germans and Scandinavians, come with their Bibles in their luggage. The Italians, deprived of the printed Word at home, eagerly take it when offered. The Hungarians, Russians, and to some extent (formerly, if not now) the French, are accustomed to decline it, and sometimes with a scowl of indignation.

After that parting word with the Greek girl I began to notice that which had escaped my attention before, and which deserves particular emphasis. *The Greeks are hungry for the Word, and none are more hungry than they.*

The reason may not be apparent to all. The new Constitution of the Greek Parliament, inspired by the action of the Holy Synod, adopts "literary" Greek as the official language, and absolutely forbids all translations of the Bible into modern vernacular Greek, except with the consent of the Holy Synod and the Patriarchate of

Constantinople, which consent, it is quite unnecessary to say, will not be given. The door in Greece is closed against the Gospel in the language of the people, and in spite of the most urgent appeals by the British and Foreign Bible Society—which, by the way, furnishes the Orthodox Greek Church with the Scriptures in ancient Greek—none but the ancient Greek can be used among the people. This policy marks out Greece as the only country in the world, civilized or uncivilized, Christian or pagan, which places the Gospel of Christ in the vernacular tongue under ban of the law.

Within the last two or three years, since the Balkan wars, with the territory and population of Greece almost doubled, and with the Constitution in force throughout provinces hitherto open to Bible circulation, the intolerance has been more pronounced, so that the "wars for liberty" has had the result of making the Word of God in the living language a forbidden book. By a curious irony of circumstances the New Testament is pre-eminently prohibited, although it was to the colloquial Greek of the time of our Lord and His apostles that we owe the very printed page that the Hellenic Government refuses to let her people accept.

Meantime, Greece in educational matters is progressive, and naturally the immigrants deprived at home of the Bible, on reaching our shores are the most hungry of all of our new neighbors. With every desire for the prosperity of Greece and Greater Greece, it cannot be but that we should feel that the Gospel in the mother-tongue is more than ever necessary to the development of the national life and character. But the policy prevailing, it is incumbent on us to realize that the Greeks who come to us are more hungry for the Bible than any other immigrants; and realizing it, our duty is self-evident, both for themselves and for Greece when they return thither equipped with the Scripture.

Hartford, Conn. W. H. MORSE, M.D.

MINISTERIAL QUALIFICATIONS.

There are two radically distinct ideas of the qualifications for the ministry.

One group believes that the test of qualification for the ministry of to-day is the attitude the young candidate takes on the nature and method of revelation; the theory of inspiration; the seat of authority in religion, i. e., whether the Bible, the Church or Experience; the state of the unregenerate in the future life; the question of miracles; the belief in the bodily resurrection of Christ or the spiritual; the attitude toward the Virgin Birth and the identity of incarnation with the act of birth; the metaphysical relation of Christ to God. To one group the position the candidate held on these questions determined his fitness to preach the gospel or not to preach it.

The other group believes that the test of qualification for the ministry is whether the candidate has a gospel to preach or not, and whether it is a Christian Gospel. This group, in asking their questions, is not so particular as to the theory of inspiration or revelation as it is to whether the young man has found in the Scriptures the great message the world needs and has so appropriated it and formulated it that he can preach it persuasively to men. It is not so much concerned with the student's attitude toward particular miracles as it is over his attitude toward the eternal miracle which God works in the human heart. It does not so concern itself over the attitude the young man may take toward the several theories about Christ's person, his exact relation to the Father, his method of birth, resurrection and ascension, as it does over his attitude toward Christ. Has he become such a disciple of Christ as Paul was, and is he equally constrained by the love of Christ to preach the Gospel? Above all, the one thing which this group is anxious to determine as it stands before this young man asking to be allowed to preach under the sanction of the Church is, Has he got a gospel and is it the glorious Christian gospel in all its fulness; and, above all, is it the message Christ himself taught the world with its transforming power?

These are the two conceptions of fitness in ministerial candidates which every examination reveals with more or less emphasis.

sis on one side or the other. We unequivocally put ourselves on the side of the latter group. We believe the test of fitness for preachers is not their theories of inspiration, their position on the several views of revelation good men hold, their attitude toward miracles or supernatural happenings connected with the life and resurrection of Christ; but this, that they are desirous above all things else in the world of preaching the Gospel at home or abroad, and have that Christian Gospel clearly defined in their minds and hold it in richness and fulness. Have they got the same good news to tell the world which Christ began to tell by Galilee and which his apostles have been telling ever since? The questions we would ask the candidate are these:

"Do you believe that back of this chaotic world there is a God, who not only holds all creation in his care, but who is Fatherly in his heart and whose love is toward all mankind?"

"Do you believe that the Father has revealed himself in Jesus Christ so that they who have seen Christ have seen the Father?"

"Do you believe that God has sent his Son Jesus Christ, our Lord, into the world to save us from our sins, and to be for us the Way, the Truth and the Life?"

"Do you believe Christ came to establish his kingdom on the earth, and do you want to dedicate your life to the service of that ideal?"

"Do you accept the teachings of Jesus as the rule of life for men and nations and his words as the inspiration and solace of the world, sufficient for all human needs, and is it your purpose to thus hold up Christ as the Lord of Life?"

"Do you believe that the Church has the authority of its Lord behind it so that it may speak divine things to the world?"

"Do you feel so constrained to take your place with the glorious company of the apostles that nothing can now hinder you preaching the dominion of the Lord Jesus Christ?"

"Do you believe that Christ is the hope of our civilization, and because of this do you desire to hold him up before the world?"

"Do you believe that he who accepts Jesus Christ is saved?"

These are the questions we would ask a candidate, and if he answered these affirmatively and enthusiastically we really would not much care whether he thought one man or two wrote the book called "The Prophecy of Isaiah."

MY DOXY VS. ORTHODOXY.

The time-honored conflict between Heterodoxy and Orthodoxy has shifted its lines. The issue is now between Mydoxy and Orthodoxy. The ancient antagonist had one stereotyped reply to the orthodox argument which was intended to close the discussion. "'Taint so!" The first record of the declaration is found in Genesis iii. 4. From the beginning until now the verbiage has been varying as a rule, but the meaning has not changed.

Mydoxy is too polite to use the original declaration; it bows and smiles and suavely and gently murmurs, "I Don't Think So!" We have held in type for several months an article selected from the current Religious Press, found above. The name of the author, given only in initials, and the name of the publication, are omitted. We desire to have our readers read the bald statement and consider it according to its plain meaning and intent, as shown by its words.

It is clear; it is unmistakable; it is true. The separating lines between the two disputants are fairly drawn. We will state in a paragraph or two a summary of the positions, and add a few words of comment.

There are two groups: one is the Orthodox, which accepts the acknowledged and established Orthodox creed; the other is the Mydox, which accepts nothing that is revealed, but offers its opinion of the Revelation. The issue is open to every reader: the world and Church from the beginning have cherished certain truths and facts and principles, not because they were right, or reasonable, but because they were revealed by God; that warranted all men to accept them as right and reasonable, without even examination or study. My-

doxy denies the revelation, and demands the right to decide for itself whether it is right and reasonable. The parallel that may simplify discussion is found in the supreme laws of the land. The courts accept the laws on the statute books as final, and not open to discussion or even interpretation save in accordance with the plain meaning and intent revealed in their words.

It is apparent to all at a glance that if every litigant may offer as his plea, his interpretation of the Supreme Court decisions, and demand a favorable decision from the court before which he pleads, he would only copy the attitude and attempt of the Mydox. However wise and experienced a justice of the peace might be, he would hardly be willing to discard the established law and accept what the litigant might offer as his opinion of it. Is it not time that we send the Mydox to some rural justice of the peace for counsel and advice? Why dignify debate with an opponent whose case is only what his thoughts happen to be to-day. The author of the article we quote is an orthodox minister. He was once in the camp which he denounces to-day; to-morrow, he may

be back with his former friends, as some of the highest leaders and most acute thinkers of his present camp have done. Has the standard of right and truth been changed by the flitting to and fro of the thinkers?

We do not care to discuss the thinkers or their *think*. Our first question would be: did you change your church relation when you changed your creed? Did you retain your position in the orthodox church, draw your support from it and yet devote your time and effort to discrediting it and seducing its followers to imitate yourself; do you now pretend to be orthodox and secretly try and win adherents to the enemy? If the answer is yes, our last word is: Confess your sin; go forward for prayers; or if you have not the courage or honesty to do that, for the sake of common decency, withdraw from your denomination, resign your salary, and have your name changed from Judas to Zaccheus; who shows you the straight road to what is only fair and honest; "If I have taken anything from any man by false accusation, I restore him fourfold."

THE EDITOR.

ASSERTS MINISTERS IGNORE THE GOSPEL.

Recently a number of local clergymen publicly expressed their views as to the needs of our city from the religious standpoint. There was practical unanimity among these men that the city stood in greatest need of a spiritual awakening that will promote deeper and more sincere consciousness of God. What a layman thinks of the problem and its solution is shown by the following communication which was recently received:

"Your Saturday issue recently published interviews with six or seven of our city clergymen, setting forth their replies to your query: 'What are the needs of this city from the religious standpoint and how best to satisfy them?' Of course, the opinions expressed were quite different. Some thought one thing and some another. May I, as a layman, be allowed to answer your

query? For I am sure a large number of your readers believe as I do on the subject, and it is so important that your space could not be devoted to better advantage.

"First and foremost, then, let me say that our churches need ministers who really believe the Bible to be the divinely inspired and inerrant Word of God. Beyond doubt there are many ministers who do not believe this to be a fact—this is evidenced by their own confessions and by their spineless and dead-and-alive preaching.

"Hundreds of pulpits all over the country are preaching infidelity of the worst kind, thus shattering faith instead of strengthening it. Then the ministers wonder what is the matter with the people, and ask why it is that they do not turn out to hear them. Why, pray, should the people turn out to hear them? Those who have faith in the Bible and the gospel of Christ do not care to go and hear both attacked,

and those who have never had faith in the Bible see no particular reason for going to church simply in order to have their lack of faith confirmed by the minister.

Clergy Responsible for Lack of Faith.

"The fact of the matter is our churches are two-thirds empty, especially on Sunday evenings, and several of our leading churches have closed down altogether on Sunday evenings. Who is to blame? I venture to assert the ministers themselves, for they are principally responsible for the lack of Christian faith in the community. It clearly is the business of the Christian ministry to strengthen Christian faith, not to shatter and undermine it.

"People go to church to hear the great fundamental facts of Christianity unfolded, not to listen to a gelatinous address on some 'catchy' topic of the day, such as suffrage, politics, the social uplift, etc. Such topics are all right in their place, but they are not the gospel and have no place in a Christian pulpit, on the Lord's Day at least.

"A trustee of one of the largest churches in the State said to me a while ago, 'I haven't heard our minister preach a Gospel sermon in ten years. He seems to take it for granted that all his hearers are Christians. It never seems to dawn upon the dear man that at least some of those who listen to him stand in need of the new birth.' Paul says, 'Woe is me if I preach not the Gospel.' I greatly fear that this woe rests not upon a few who stand in our pulpits to-day. They are, as Paul states, 'preaching another gospel, not the Gospel of God.'

"A certain minister said to me once: 'Doctor, I know you are hard to please, but come around to my church to-night and you will hear a fine talk. Dr. _____ is going to preach,' naming one of the big guns of the Congregational Church of this State. I went. I listened to the reverend gentleman for forty-five minutes on Paul's words in Romans xii., 'Overcome evil with good,' and not once during the entire sermon did he mention the name of Jesus or even indirectly refer to Him.

As to One Sermon.

"The whole sermon was just a lot of

namby-pamby platitudes and religious gush. 'Words, words, words,' as Senator Hill used to say. The sermon would have suited a Hindu or a Confucian just as well. There wasn't a syllable of distinctly Christian doctrine in the whole thing. Indeed, it reminded me of the series of talks 'Bob' Ingersoll used to give at times—'Be decent. Do the square thing! But we don't need the Bible or Christ to tell us that.' That is common to the creed of all decent people in all climes and of all religions, or, in fact, of those who profess no religion at all.

"Compare the teachings of Jesus, and Paul, and Peter and John with what you hear from many, yes, most of our 'dominies' today, and you will easily discover that they are as wide apart as the poles. Christ and His apostles stood for something, believed something, preached something, but to listen to many a pulpитеer to-day is to listen to a man who has no divine message to give and who utterly fails to make an impression for God on those who hear him.

"Let our ministers believe with all their hearts in the old Gospel of Christ and preach with full hearts and they will not long preach to empty pews. If they have lost faith in the divine inspiration of the Bible and in the stern teachings of Christ, let them at least play the part of honest men and step down and out and make room for others."

A reader of the *BIBLE CHAMPION* in an important city sent the above clipping from a leading daily paper of the city. We have removed all references to place, date, or periodical, that the single issue of the article may have its full force. The writer is a member of one of the great professions—not a clergyman. He is a Lay Prophet, who speaks for the great multitude of Christian worshippers in all churches of the Orthodox Faith. If nothing else succeeds in bringing the Church to her senses and—knees, God may permit war, with its harvest of tears and blood, to do it. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Galatians vi. 7.

EDITOR.

WHEN BREADTH MEANS SHALLOWSNESS.

It is a frequent claim of certain ones who choose to remain in our Congregational order, that the denomination is doctrinally very broad. Evangelical believers do not object to that claim, within the limits of reason; and they certainly resent the imputation of narrowness.

For example, many of us see no vital point in the matter of immersion, nor do we all perceive the need of the various sects wherever the truth of the inspired Word is accepted. But if we do not question the record that the angel at Christ's ascension affirmed that he would so come again, we should not be regarded as puerile, irrelevant and divisive in thought and spirit, when we reverently adhere to that utterance as more than a prophecy of the Lord's increasing influence in the earth. We believe in the sublime acts of Omnipotence, such as the future physical advent of the personal Christ to the Church his bride, as sincerely as we insist upon human marriages being more than "spiritual," even the actual legal contract.

Be broad and tolerant. Yes, but within some sort of bounds. Do as the secular schools do, and keep somewhere, instead of leaping the traces. Dear fellow-Americans, vagueness is not essential to liberty.

Aeronauts, should shepherds imitate,
In windy schemes ourselves initiate,
From solid footing blithely separate?
What profit shall the prophet compensate?
Who'll rescue us from meshes intricate
Of light balloon, while men beneath objur-
gate,
Less monk than monkey, each will oscillate
From space now here, to shifting place
alternate;
Approximate call this, then round that ro-
tate;
Revolve, evolve, all volatile go gyrate;
On upper billow duly undulate,
Till Gospel milk in curds coagulate,
And tenets all at last we quick eructate.

Verily, brethren, this is the day of the bird-man.

Seriously, why must open-mindedness go

so far as to be indifferent regarding the fundamental, the vital? Charles Darwin, late in life, saw his mistake, as some of our former "advanced thinkers" happily do now; and he came into the clear light of a humble, saving faith. How strange that some still cling tenaciously to his old system in preference to the Bible, while continental Europe has largely rejected Darwinism! Let the future reveal how astonishing is this vaunted breadth which coolly ignores as inconsequential the marvellous attestations of Almighty power and goodness, in the unique person and infinite primacy of Jesus Christ. May a day not distant justly rebuke the apathy shown to the solemn declarations of the divine Oracles regarding the peril of impenitent mockers of sovereign Authority.

When it comes to religion, there is a loose way of talking that would not be tolerated in politics or the trades. A Republican does not deprecate the fact that he has some definite platform to stand upon, nor does a Democrat. A manufacturing association does not apologize for holding firmly and persistently to a certain set of principles. But let a Christian believer show the least firmness regarding some of the most weighty tenets, and at once the cry goes up from some quarters that he is both bigoted and uncharitable. He is classed as an unfortunate victim of obsolete thought, an effete and useless system. The real trouble, however, lies not in the fact that conservatives possess a clear creed, for liberal thinkers have their own doctrines as well, to a certain extent. It would be more correct for such critics to cease speaking of the folly of clinging to a creed, and confess instead, that, in spite of a breadth that indicates much attenuation and laxity, they nevertheless have some certain creed themselves, and a most rigid one when it comes to its negative rather than positive phases, namely: that the evangelical faith, as commonly understood, is an unimportant, indeed an unessential system wherever the distinctly supernatural, or miraculous, element is introduced; and where the idea of universal salvation, regardless of present conduct, is not considered credible.

Trace all these slurs about a man's antiquated narrowness, or that of a body of believers, and see if the criticism does not resolve itself to a firm though latent repudiation of evangelical doctrine, that is, a referring back, in the critic's mind, to his own established basis of so-called liberal belief. Only, his definiteness is largely, if not mainly, a matter of negations. He therefore, in decrying the occasion for definite belief, as he often does, is, perhaps unconsciously, simply objecting to the plan of a supernatural and reasonably conditional redemption, in order to assert, if only in his own thought, his adherence to what is opposite.

But even if all such do not openly deny evangelical truths, they deny them as essential to religious belief. If they do not deny, they doubt. And the practical results are the same, as with unbelief or its legitimate child, disbelief. It is not always apparent at once, possibly not until a succeeding generation in the same family; yet the loss of power is but a question of time. Society cannot be transformed by a wavering faith.

ALBERT H. PLUMB.

WHO WAS THE JAHVIST?

A professor who does not believe that Moses wrote the Pentateuch, or that anybody wrote it, but who divides it up, assigning paragraphs to the Jahvist, Elohist, priestly writer and redactor, is both grieved and amused at the ignorance of Sabbath-school scholars and teachers. He addressed a school, and explained some things that Moses did not know and then asked, "Who was the Jahvist?" There was no response. No one knew. One teacher thought he was a false prophet. They all knew about Abraham and Jacob and Joseph and David, but not about any Jahvist.

There are many schools of the same sort, and there are many good people who, though not in school, know their Bibles and some ancient history, but who cannot tell who the Jahvist was.

The professor's amusement and grief seem to indicate that he does know, or at least thinks he does, and we are prompted to ask him: Who was the Jahvist? and where did he live, and when? and how did he find it out? and where is there any rec-

ord? We venture to say that he cannot answer.

The fact is that the Jahvist is a fiction. Certain men, after deciding that Moses did not write the Pentateuch, but that it was made up out of various documents, concluded that one of these must have been written by the Jahvist centuries after the time of Moses. There is no more evidence of the Jahvist's existence than there is that the moon is made of green cheese, and there is no reason either to laugh or cry over the fact that scholars had not heard of him.

There is reason to lament that any man having the opportunity to speak before a Sabbath School should not only waste his time talking of a purely fictitious character, but should poison the minds of children by suggestions that part of the Bible is not what it claims to be, and was not written by the man who claimed to write what he received of the Lord, but by a number of fictitious characters.

Such teaching is bad anywhere, but in the Sabbath school it is detestable if not criminal.—*Herald and Presbyter.*

THE TEN COMMANDMENTS.

We are asked for the poetical synopsis of the ten commandments as published in one of the school readers of two generations ago. No doubt thousands of our older subscribers learned it when they were children. Here it is:

1. Thou shalt have no more gods but me,
2. Before no idol bend thy knee,
3. Take not the name of God in vain,
4. Nor dare the Sabbath day profane,
5. Give both thy parents honor due;
6. Take heed that thou no murder do,
7. Abstain from words and deeds unclean,
8. Nor steal, though thou art poor and mean,
9. Nor make a willful lie, nor love it.
10. What is thy neighbor's, do not covet.

—*Herald and Presbyter.*

One's faith must be right if his praying would be. It must rely upon the Bible as inspired revelation of God, if one shall so pray as to receive bountiful spiritual blessings from the God of Grace. Lord, teach us to pray.—*Rev. C. H. Wetherbe.*

EVANGELISM.

Higher Criticism and Evangelism

HENRY W. BROMLEY

The genius of Christianity lies in its transforming power. Apart from that, Christianity is but a religion among religions. Regeneration is its badge of divinity. If Jesus Christ can save, and save to the uttermost, He is Divine; if not, He isn't. We are told that "He is the same, yesterday, to-day, and forever." If this be true, whatever He has done, He can do. If in the first century He forgave, regenerated, and baptized with the Holy Ghost, He can do these same things in the twentieth century.

The mission of the disciples was to Christianize the nations; the method employed was evangelism. They were to tell the people about Jesus,—who He was, what He had done, what He could do and was willing to do. And Christ promised that He would be with His apostles in carrying the message, "even to the end of the world."

There certainly has accompanied the sincere proclaimers of the glad tidings some remarkable personality or power that has wonderfully affected their hearers for good. Even Charles Darwin was amazed at the transformation that had taken place among the natives of the New Hebrides under the ministry of the missionaries, for his first visit found the inhabitants idolatrous cannibals; his second, ten years later, greeted a Christianized civilization of a new order. Darwin immediately sent to the London Missionary Society a check for twenty-five pounds, and congratulated the Society upon the wonderful work done among these heathen by the ambassadors of Christ. And it is well to bear in mind that this metamorphosis was wrought, not by the instruments of German "Kultur"—the bayonet and rifle butt—but by the simple declaration of the Gospel of Jesus.

Measured by the pragmatic method, Christianity has certainly come with credentials. It delivers the goods,—it is meet-

ing men's needs. And its propagation is the supreme duty of civilization. The Church that fails to send out the Gospel message is destined to die. "The blood of the martyrs is the seed of the Church,"—Evangelism is the *life* of the Church. We must save or perish!

We conceive conversion to be salvation from sin, the change from carnality to Christ. If it is not this, it is nothing. But men must be convinced of their need, and persuaded of the desirability of conversion. And it is only a burning message with the ring of certainty that will win men. That explains why evangelism and higher criticism will not mix with any degree of success.

America owes much to the ministry, the good old, sound Gospel ministry. It must not be forgotten that the preachers in the early days were the stimulators of thought, and in some valuable sense, the educators of the people. They traversed the length and breadth of the country, preaching the realities of the religion of Christ. Some of them perchance were unacquainted with science, but they were on thoroughly good terms with nature. Many of them were untaught by the schools, but were wonderfully conversant with life through ten thousand experiences that the schoolman never had the opportunity of having. Whatever their lack in scholastic equipment, they were great factors in molding our republic. Bishop Candler in an interesting volume has recorded the relation of these men to the nation's development, emphasizing the importance of those who promoted revivals.

Martin Luther's break with his Church and his fidelity to fundamental truths; John Wesley's conversion and his subsequent service to humanity; Charles G. Finney's evangelistic work and its wonderful train of advantages to our nation; along with the work of Dwight L. Moody, Sam P. Jones, and even our own William A.

Sunday, have all so related themselves to the life and prosperity of civilization that no history is complete that leaves them out of consideration as contributing causes of our greatness and advancement.

The Church of the future can never look upon Driver, Kuenen, Haeckel or Wellhausen, not to mention R. J. Campbell and a lot of that academic type, as it now looks upon the monk of Wittenburg, the foundry preacher of England, or even the grand old commander-in-chief of the Salvation Army. These godly men believed something, and believed it intensely. They did more: They *knew* something, and knew it well. And it was because of *their faith* that they *knew*. The order is philosophically correct. Hamilton, that matchless Scotch Metaphysician, declared that faith was necessary to knowledge. It is pre-eminently true of any knowledge that God imparts to the soul.

Men have made much ado over "the scientific method," which is nothing more than the assumption of a truth, and a more or less successful attempt to discover and collate facts to verify the assumption. That is nothing but faith leading to knowledge. The whole realm of science is saturated with faith, and (*mirabile dictu!*) very frequently with credulity.

The defenders of the old time religion also have their hypotheses, and the facts adduced to verify them bear out their reasonableness and accuracy. Logic, science, history, and archæology all join in a protest against the conclusion of critics.

Devoted adherents to Christ and His Church have no serious objection to calm, reverent, and careful investigation of the bases and claims of Christianity. In fact, they invite examination. But they do object when "friends" of the Church, yea, its very ministers, ordained and sworn to defend its doctrines, borrow the enemy's implements, plow up the fertile fields of Church life and opportunity, and sow freely the seeds of doubt and criticism, assiduously nurturing the carnal crop, and finally gloating over a harvest of "victories" secured by the liberal element in Seminary battles, Church trials for heresy, and other conflicts between Christ and the forerunners of Anti-Christ.

The mission of the Church is to save souls, to bring men to Christ and His method of life for them. Paul, that prince of Apostles, who never doubted his divine call to the Christian ministry, said to the Corinthians:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God,

"For I determined not to know anything among you, save Jesus Christ, and Him crucified.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God."

And to the Colossians he said:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The apostle never undertook to preach Thales, Pythagoras, or Heraclitus, or to show the superiority of Plato's Republic over the Christian ideas of state; or the advantages of Aristotle's logic over Peter's power of appeal; or attempt to take sides in the struggle between the Neo-Pythagoreans and the Eclectic Platonists which was in progress in his day. No, he was satisfied to preach Jesus and the resurrection, and that is one of the reasons he lives.

Entirely too many of our preachers have essayed to understand Haeckel and his pantheistic monism, and proclaim a modern message in terms of Wellhausen and his school. They would better get away from surfeiting their pride and stunting their spiritual powers by trying to keep abreast of the sceptical times, and instead swing back to Christ and the Bible.

Ministers of the Gospel are not called to be apostles of German rationalism. They are to be ambassadors of Christ. The Kaiser and his "Kultur" gang played a mighty bold and effective game, when for twenty or more years they stealthily undermined the faith of the young men whom we so unthoughtedly sent to Heidelberg, Bonn, and Berlin for their higher educa-

tion. It is just beginning to dawn upon some of our thinking men that this was a part of the Kaiser's demoralizing scheme to bring about German supremacy. And they held a winning hand when they played to the carnal pride of even those preparing for the American ministry.

Oh, yes, we must thank Germany for her brutal sinking of the Lusitania, the Sussex, and numerous hospital ships; the rape and murder of innocent women and children; and the crucifixion again of Christ before the world. Let those whose theology came from the Kaiser's empire still point with swelling pride to the brand it bears, "Made in Germany."

The higher critics are failures as evangelistic forces. They may have appeared to have "arrived" and be right up to the minute as Ahimaaz was when he outstripped Cushi in the latter's effort to bear important tidings to the king, but, like the lively sprinter of old, when they got there, they have no message that will move men. The acceptance of the "assured results" of the critics cuts the nerve of faith, impairs the vitality of prayer, and completely unseats certainty; and faith, prayer, and certainty are essentials to win men to Christ. One cannot doubt that which Jesus believed, make light of that He taught, or minimize what He claimed, and be enthusiastic, convincing, and persuasive in appealing to men to come to Him.

The man who wishes to teach us religious truth must bear evidences of having been born again. And here is where most of the critics fall down. Knowing so little themselves of the realities of religion, what have they to tell others? Evangelism consists in bringing the individual soul to a personal Christ. How can a critic lead a sinner to the Saviour when he does not know where that Saviour is?

Jesus said to those who were, would, or should be leaders, "Follow me," "preach the Gospel," and "I will make you fishers of men." Christ was not a critic; He was a Reformer, or more properly speaking, He was a Transformer. He never ridiculed Job, or laughed at Jonah, doubled up on Isaiah, or magnified Hammurabi at the expense of Moses. He expressly declared,

"I came not to destroy, but to fulfill." His work was to establish the Kingdom of God among men.

And that is precisely the mission of the ministry. If a man wishes to do what is contrary to that mission, let him step down from the pulpit, enter the secular life, and there attack what he pleases to his heart's content. But let him not remain in the pay of the Church and preach from a pulpit, consecrated by the tears and labors of devoted men and women, doctrines subversive of the faith that has always given the Church its pre-eminence among the institutions of the world.

Many of our theological seminaries are teaching our young men to believe little and doubt much. "Without doubt it is impossible to please God" would mean a modern revision of the apostle's recommendation to the Hebrews. The religious schools are supposed to have been established to preserve Christian faith, not destroy it; build up the religion of Christ, not tear it down. I verily believe that if the dead in Christ, many of whom gave of their penury and others of their consecrated wealth to found some of the well known so-called religious schools, could but learn to what state of apostacy the trustees of these institutions have permitted them to descend, they would not only turn over in their graves, but they would cry out in their anguish and express utter amazement that we who claim to be faithful to the old Book and its Christ should not more vigorously and persistently protest against the spoliation of our religious inheritance.

Talk of your Huns and your Germans! Alaric and his followers, and William and his vandals never planned the devastation of the fair fields and cities of Italy and Belgium any more deliberately and thoroughly than did the German-Theology intoxicated representatives of modern theological education enter into a program to tear down the standards of the Church, wantonly destroy its foundation stones, and carry away into liberal captivity our young men preparing for the ministry, as well as to conduct a campaign of propaganda in magazines, newspapers, and books for the

purpose of undermining the faith of the entire country.

Evangelistic work has been made a little more difficult among a certain class, but for years the tide of revival interest has been steadily rising throughout the nation among the masses, and its grand climax was prevented only by the precipitation of

this terrible war "made in Germany."

It is to be hoped that among the outcomes of this conflict will be a sobered people, and chastened leaders, accompanied throughout the nation by a great return to God and the fundamentals of the Christian faith.

THE SUPREME COURT

"IS GOD THE FATHER OF ALL MANKIND?"

In the September and October number of the BIBLE CHAMPION appeared an article under the above caption written by Rev. Henry Martyn Dodd, of Clinton, N. Y. In that article the writer asks ten questions under rules or laws of logic, and offers two reasons at some length tending to show that the answer to the question should be in the negative.

In this article I shall raise no question to any of his rules of logic nor to his conclusions drawn from such rules. I will only raise the question, Has "The Supreme Court" in all matters of Religion passed upon this question, and if so, what is its decision?

It seems to me that it has. Take the 15th chapter of St. Luke's Gospel. Apply to its reading the two well-known rules of interpretation which have been in use in all the courts of the civilized world for centuries. First: That a speaker in his public speech shall be taken and held to mean that which a person of ordinary intelligence listening to him would understand him to mean. Second: In interpreting the meaning of speeches or writings remember—

1. Who was speaking or writing.
2. To whom.
3. About what.
4. The occasion, what called it forth.

Apply these rules to this 15th chapter. The record reads: "Then drew near unto Him all the publicans and sinners for to hear Him, and the Pharisees and Scribes answered, saying, 'This man receiveth sinners and eateth with them.'" This gives

us the answer to the four questions of the second rule: 1. Jesus the Christ. 2. Some of His disciples, Publicans and Sinners, Pharisees and Scribes. 3. The relation in which these same publicans and sinners stood to God, His Father. 4. The Pharisees and Scribes murmuring because He received sinners and publicans and ate with them. Note the answers to the numbers 3 and 4. The parables are meaningless without them. The only question before "The Court" was the relation which these publicans and sinners stood to His Father. None other was passed upon.

The record continues, "And He spoke this parable unto them." To summarize. A man had an hundred sheep, lost one, went and found it. On returning home, called his neighbors and friends, saying unto them, "Rejoice with me, for I have found my sheep which was lost." It was his sheep even when it was away and lost. No other person had any claim to it.

Again: A woman had ten pieces of silver, lost one, found it, called her neighbors to rejoice with her, for she had found the piece which was lost. It was her piece even when it was lost.

And again: A man had two sons; the younger asked his portion. The father gave it to him. He took it with him into a far country and wasted it in riotous living; came to want. Finally came to himself and went back to his father, asking only to be made a servant. The father met him, made a feast, and said, "Let us be merry, for this my son was dead and is alive again; he was lost and is found." The elder son was displeased and said to his father, in substance: I have served thee many years

and never transgressed thy commandments, but you never gave me a kid that I might make merry with my friends; but as soon as this thy son was come which hath devoured thy living with harlots thou hast killed for him the fatted calf. The father replies: "Thou art with me and *all* that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, was lost and is found." Note: The elder son says he *never* transgressed his father's commandment, and the father does not contradict or modify this claim in any manner.

Now apply the first stated rule. What did Christ's hearers who knew all the circumstances surrounding these parables understand Him to teach, on this the only question before Him? It seems to me to be this. That all persons are born members of God's family. That He is the Father of each and every one of them. That they remain such members until they deliberately leave it and go into a far country. That, while they are thus away, they are lost, are dead, but still His children. That when they return they are received by the Father with rejoicing, He saying, "My child who was lost is found, who was dead is alive again." It seems to me to teach farther that there are some who never leave their Father's house and are never dead nor lost. They never transgress His commandment. They may be few in number, but there are some.

The good brother who wrote the article mentioned in the caption says in his last paragraph, in substance, that such a view is the tap root of Universalism and Unitarianism. I fail to see it. If this younger son had died while he was squandering his living with harlots, Jesus leaves us in no doubt where he would find himself in the other world. In Luke, chapter 16, beginning at verse 19, to the end of the chapter, He gave them the parable of the rich man and a beggar named Lazarus. The rich man found himself in hell and a wide gulf between him and Lazarus which no one could pass over. Thus, the same "Supreme

Court" which passed upon the question of God being the Father of all mankind has also decided that when one of His children leaves his Father's house and spends his life away from home in riotous living and dies while thus living, such an one wakes up in hell, and that between him and those who do not thus die there is a great gulf fixed so that they who would can not pass over it. If that gulf can in the future be bridged over, the "Court" has not mentioned it in any of its decisions.

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A short time ago a minister gave me a book to read entitled, as I remember, "Myths of All the Races." After telling of the mythical heroes of Greece and Rome, he said in substance that we had a right to presume that the Hebrews had their mythical national heroes the same as all other people; and that Abraham, Isaac and Jacob might be such heroes as were Achilles, Hercules, Romulus and Remus of the Greeks and Romans. The book was written by an Episcopal minister of London. When I returned it to the one who loaned it to me, he asked me what I thought of the views therein stated. He appeared to be surprised when I told him that because Greece, Rome and other people had mythical heroes, it was no evidence that the Hebrew people had them, and that his saying that they probably had was entirely unauthorized under the rules of law. That he must show by competent evidence that they did have them, and not infer it because other people had them.

The Hebrews or Israelites were descendants of this same Abraham, and as such were to receive and keep the revelations from God which were to bless all the nations. That the evidence showed that they did so receive and preserve them, and that kept them from having any mythical heroes. That there was not even a scintilla of competent or legal evidence to show that Abraham, Isaac or Jacob were any of them mythical or tribal heroes, and that the authors of the book, like many other preachers, needed to study some of the elementary principles of evidence.

THE GOSPEL OF JOHN.

No one can compare the Gospel of John with the other three without being forced to believe that he made it with the other three before him and that he did so to inform the world of the sayings and doings of Jesus which the other three had failed to report and which he thought the world ought to know.

Examine any Harmony of the Gospels and we find that he relates scarcely anything that any or all the others have related, and that when he does repeat, it is for the purpose of supplying some omission or correcting some mistake made by those who were not present on the occasion, while he was.

We must remember that Matthew and John testify from personal knowledge. They were present at the sayings and doings of Jesus which they relate, while Mark and Luke were not. The latter are what we call hearsay witnesses. Their evidence is at second hand, while the former are at first hand. In any difference of their reports the former would be accepted in all our courts.

The correction of errors made by the three other evangelists appear clearly from the time of the last supper to the close. The three other evangelists all give an account of the breaking of the bread and the giving the wine, and what Jesus said. John says nothing about it. He saw that the other three had reported it correctly. But he goes on and tells what Matthew, who was present, neglected to tell, the washing of the Apostles' feet, and then continues and gives the talk recorded in chapters 14-15-16 and 17. Matthew, who was present, does not mention it. From his account we would think that Jesus went straight at the close of the supper to the garden. Again, when Judas appeared, we would gather from the account of the other three writers that nine of the Apostles ran away at the first appearance of danger. John brings out the fact that they went only when Jesus virtually told them to do so.

Again: Before the Sanhedrin they all represent Peter as going into the hall at

once. John brings out the fact that he stopped at the outer door until John went down and brought him in.

Again: At the cross, the three first writers place the women far off. John, who was the only one there, places them close by. He alone mentions the fact that the Mother of Jesus stood by the cross; and he alone gives us Jesus' charge to John.

Again: The others place the women at some distance from the tomb when Jesus was placed therein. John kept them near the cross and near the tomb.

Again: John is the only one who speaks of the soldier thrusting in his spear. The other evangelists speak simply of His being laid in a new sepulcher, but do not locate it. John places it in a garden nearby. He is the only witness we have who has testified that the same tomb, where he saw Jesus laid, and which he knew, he found empty. Mary Magdalen, who also saw it, came and told him and Peter that it was empty. He was first there and found it so. He alone can answer the German skeptics who write the women found an empty tomb which had never been used and mistook it for the one in which Jesus was placed.

Upon this vital question of fact, was the sepulcher in which the body of Jesus was laid found early on the first day of the week empty of everything except the grave clothes. John is the only writer who has testified from personal knowledge. He alone of all the witnesses who have testified was present at the cross and saw the body when placed in the sepulcher, and described accurately where this sepulcher was located. He is the only one of all the writers who could thus testify. The others all testify from hearsay. They say certain women saw the place where he was buried. How do they know they did. By hearsay. That was all they knew or could know about it.

When Mary Magdalen met him and Peter and told them that the tomb was empty, John reached the place first and found her report true. He knew it was the same wherein Jesus' body had been placed. Peter did not know only as John told him.

The empty tomb of which Christians have made so much, has only John's direct testimony to support their claim, and yet this testimony, according to the critics, is given by a discredited witness whose testimony our courts would instruct a jury to disregard and throw it out. If he did not tell the truth about the resurrection of Lazarus, he is not to be believed in any statement of fact.

The Gospel of John closes with this personal assurance of truthfulness in his record that may not be trifled with:

"This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world could not contain the books that should be written. Amen." (xxi. 24, 25.)

Clyde, N. Y.

T. ROBINSON.

HOW DO YOU EXPLAIN THIS CONTRADICTION?

St. Luke, we are told (ii. 1), has no sooner spoken of the taxing ordained by a public decree issued by Augustus Caesar, at the time of the birth of Jesus Christ, than he adds these words at verse 2: "This taxing was first made when Cyrenius was governor of Syria."

Hence it would follow that St. Luke is here caught in flagrant contradiction with contemporary history; for, at the birth of Jesus Christ, Judea was governed by Herod, and Syria either by Saturninus, or rather (from the seventh year of the Christian era) by Quintilius Varus, who replaced him, and during whose administration the death of Herod the Great took place. The Cyrenius (Publius Sulpicius Quirinius), under whom a second census took place, was not sent to the East until eleven or twelve years, at the least, after the birth of Jesus Christ. The historian Josephus tells us in express terms that this census took place the thirty-seventh year after the defeat of Anthony; and Jesus Christ was born, at the latest, the twenty-sixth year

after that great event. Luke, then, must have made a mistake of eleven years, and must have confounded these two epochs and these two censuses.

Before replying to this strange accusation, we would have the reader observe its extreme improbability, even taking St. Luke to have been a mere uninspired man. What should we say at the present day of a physician who, even in a simple conversation, should put the battle of Austerlitz in the days of Catherine II, and of the National Convention? And if this doctor were to publish a short narrative, in which such an absurdity should be found, what reception, think you, would he find even among his most unlettered contemporaries?

It is thus, then, that often, when people would make the sacred writers contradict themselves, they scruple not to impute to them such silliness as would be almost miraculous.

But let us return to the passage. There is nothing simpler than its translation: it is a parenthesis. According to the accent placed on the first word, it becomes either a demonstrative pronoun, or a pronominal adjective; and, in this alternative, the phrase ought to be translated literally, in the former case, by "*This first census*," and, in the latter case, by "*The first census itself*." It is in this latter sense that the word has been rendered by the authors of the new version, published some months ago by a society of ministers in Switzerland, and it is that also which we think ought to be adopted.

Thus, then there is nought but what is quite natural and quite correct in St. Luke's narrative. After having spoken in the first verse of a decree from Augustus, which began to be executed under Herod's reign, he intimates (in the parenthesis of verse 2) that one must not confound what was done then with the too famous census of which all Judea still retained so tragical a recollection. *The first census itself, says he, was effected while Cyrenius was Governor of Syria.* Such is the plain literal translation of the Greek.—L. GAUSSEN, D.D., *Plenary Inspiration of the Holy Scriptures.*

THE LIBRARY TABLE

ON EVOLUTION.

The Theory of Evolution. By William Berryman Scott. New York: The Macmillan Company.

This volume contains Professor Scott's lectures on the Richard Westbrook Foundation of the Wagner Free Institute of Science, Philadelphia. Dr. Scott, who is professor of geology and paleontology at Princeton, states that his choice of the theory of evolution for these lectures was due to the fact that there was an impression abroad that the theory had lost caste among scientists, and further, that the evidence for the theory was but little understood by the ordinary layman. The lectures are addressed to this latter class and are as untechnical as possible.

The above publisher's note was sent to the BIBLE CHAMPION by a reader with the request that Dr. Townsend be asked to criticize it in his articles on Evolution. The trouble with the author and lecturer is that the Evolutionary theory has not "lost caste among scientists." It never had any to lose. Scientists are not fools; some pseudo ones may be, but more likely they are trying to fool the "ordinary layman" by making believe that Evolution is a science. Science is "knowledge gained and verified by exact observation and correct thinking." Will anyone pretend that Haeckel gains his knowledge by correct thinking? Is it the result of exact observation? Is it verified? Is it knowledge at all? He was caught in falsification, exaggeration, and even stealing the illustrations of the work of others, and lost his job. He is still at the old critical stand. He is a capital illustration of the *scientific fraud*, but not the only one.

Our readers can test all of these for themselves. The Penal Code declares that "an unqualified statement of that which one does not know to be true is equivalent to a statement of that which he knows to be

false." Lawyers are a cold-blooded set; judges are a hard-hearted lot; they have not the faintest sympathy with liars. They make short work with them, when by lying, they seek to lead people astray, and get something of value from them by their lies. If we will, just for a little while, be as cold-blooded and hard-hearted as the lawyers, judges—and Jesus—we will settle all humbuggery, scientific or religious.

Ask the scientist who talks of the ape-man, has anyone ever seen "the missing link"? He will hem and haw, and try to camouflage you. Pin him down; demand the name, the book, the page, the paragraph, the line, where any scientist, of even third or tenth rate, ever dared declare he had seen, or anybody had seen, *the link*; or anybody had ever dared say more than that somebody had guessed that *there must be a missing link*. Pin him down to the Penal Code. Remind him that until he has a basis more than a guess, *he would better stop lying.*

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REVERENCE IN VIVISECTION.

An orthodox periodical said in its review of a book "from the pen of one well known as a writer and lecturer, as for a score of years he has been a lecturer on Biblical themes. The work is scholarly, yet not marked by technical terms, confusing to the untrained reader. It seeks to answer questions continually being asked by men. All will not agree with the answers he gives, as he views these questions largely from the standpoint of the higher critics, yet if they do not agree with his answers, they are compelled to acknowledge the reverence with which he approaches his subject, and the beauty of his style. 'Our faith in the Holy Scriptures rests upon their inspiration. That claim they make for themselves. Yet our belief in their inspiration rests less upon their claims than upon the appeal which they make to conscience and life. Most sacred

books claim inspiration, the Bible manifests it.' 'Our most imperative task is not their defense, but their study. They are less in need of apologies than of appropriation. The greatest peril which the Bible faces to-day is neither persecution, suppression, ridicule or criticism. It is neglect.'

We have examined a long list of books in which critics give answer to Biblical questions "from the standpoint of Counterfeit Criticism." The average reader, who is well-informed, will not agree with any of the critics; they do not agree with each other; they do not even agree with themselves. They have changed ground so many times, we have to ask the date, to know their latitude and longitude.

This book may be "scholarly," but we doubt it. We have found few critical books characterized by true scholarship. "Scholastic," which is applied to formal, pedantic, or petty learning, fits the case better.

"We call attention to the 'reverence with which he approaches his subject,' which we are compelled to acknowledge." The use of the word is laughable. We know of no Counterfeit Critic who shows any more reverence for the Bible as the Word of God than the quack would show in vivisecting his mother, if he had no dog.

That God should declare His Word inspired does not make as much impression upon the author as that his own conscience and life is inspired by it. It all depends upon the kind of a conscience he has and the life he lives. God's word about it is all most of us need.

All the average reader will need to know of this class of books is that they include the Bible with other *sacred books*. The Koran, the Mormon Bible, Mother Eddy's Screed, and scores of others, are sacred to their faith, although human in origin and of questionable character in much of their contents. To place the Word of God in the same category as these is a shocking misuse of language.

But what is more to the point, the Counterfeit Critics mutilate the Holy Book, by misquotation, misinterpretation, omissions and additions, as they never attempt to do

with other *sacred books*. They have never had the hardihood to treat any great state paper or any other great book with the irreverence, unfairness, or dishonesty, as that which they accord the Bible.

They seem to be ignorant of the fact that for centuries the courts of the civilized world, without a dissenting voice in a single court, has accepted the Sacred Documents as Ancient Documents, which need nothing but their own contents to maintain their authenticity and authority. To treat a will, deed or title as they treat the Scriptures would be a penal offence whose penalty would be long imprisonment and a heavy fine.

Is it not time for Orthodox book reviewers to be fair and honest and righteous with their own Sacred Book and rebuke all contemners and falsifiers with indignant wrath and fiery denunciation?

The Aviator of *The Presbyterian* takes exception to the glorification of liberalism by a Chicago University professor who tells how people have been driven from the Church by orthodox preaching and are won back again by the beautiful story of Jesus Christ as liberal preachers tell it. All of which, he says, "makes one smile when he looks up the statistic of the 'liberal' and the conservative churches, which show that the so-called 'liberal' denominations are weaker in America to-day than they were a hundred years ago, and that their pulpits are only kept filled by recruits from the orthodox churches—recruits for whose education orthodox boards of education have often paid."—*Journal and Messenger*.

ALWAYS THE SAME.

A writer, speaking of the "new" attacks on the Bible, says: "The changes are in the groups who look at the great sun of truth—the Bible—and bark at it or hunt spots on it; some are shooting arrows at it; some are firing aeroplane guns at it, but it goes on in its great course, giving out its glorious light."—*Western Recorder*.

EDITOR'S WHAT NOT

WHY THE HUN?

We have only hinted in the briefest possible fashion at the people whose atrocities shame Christian civilization in this twentieth century. Why does God permit their bestial crimes? Why does He not destroy the criminals, as He has done in the past centuries? Nineveh, Babylon, and many other nations, have conquered, devastated and destroyed, and when their hour of doom came they "drank at the hand of the Lord the cup of His fury. Two things came unto them and none were sorry for them; "desolation, and destruction, and the famine, and the sword." Mighty world-conquerors, the very sites of their great cities are now the den of wild beasts and their names stand out as God's rebuke for all nations of all ages to take heed and tremble. The providential place in the world for all these is that of the rattlesnake, the copperhead, the tiger, the famine, the pestilence.

A modern nation, that in spite of such opportunities as never have been surpassed, of such power to achieve as has been rarely paralleled, could possibly descend to such hellish depravity as our eyes have witnessed and our ears have heard, is God's warning to all the earth. No sane man is ignorant of all this. How can we explain then the shameful folly of Christian England and America turning over to the tools of the Huns, our publishing houses, our periodicals, our literature, our churches, our Sunday Schools, and invite for ourselves disaster, disgrace and despair? Shall God spare us from the cup of trembling, dare we hope to escape the dregs of the cup of His fury, who have sinned against such light, privilege and blessing as have never been equalled in human history?

Let Isaiah, whom the Huns have mockingly labelled the "Great Unknown," deliver his inspired message again as of old:

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation" (li. 7, 8).

A valued reader strikes hard on a nail we have been holding for many months. Does he drive it in a sure place? Hear him!

"I surely wish some way could be found to finance a condensed summary, showing just what the effect of German theological 'frightfulness' has been on our so-called orthodox clergy. The average nominal Christian would be more susceptible now to an appeal of this kind than at any time we are likely to have in this generation, and a strong reaction to orthodoxy might result if *the people* could get the facts of the case in such form as they would read and could understand. Only a handful of our church people get such a paper as the BIBLE CHAMPION and other orthodox journals, and a small percentage of *them* take time to read them in detail.

"Pamphlets relative to war propaganda have been distributed by millions and have enabled the average man at a glance to size up the essential facts, thus solidifying public opinion quickly, and enabling us to present a united front to the enemy. It would surely be fine if some wealthy people would finance a way to show just how the German has been the enemy of true Christianity, as well as of democracy and civilization, and that our church people would thus know how to identify the 'alien enemy' in the pulpit. Better intern them than allow them to continue to preach a Christless Christianity."

The editor is very desirous to arrange for a series of Bible Conferences in the larger cities, in which we have strong clubs of subscribers. The results of these conferences, which have been reported in our magazine, emphasize the strong and lasting impression made by them. We seek opportunity in Philadelphia, Pittsburgh, Baltimore, Washington, Chicago, Minneapolis and St. Louis. The addresses the editor has prepared will put before thinking people everywhere the facts that show what a fallacious sham this whole Scholarship (?) Campaign is. Boasting, repeating the silliest travesties that have been exploded by scholarly authorities again and again; ignoring every argument, proof and illustration of the highest scientific authorities; scouting or ridiculing the legal appeal to the rules of jurisprudence by Judge Greenleaf, Judge Lamb, and the decisions by supreme courts for centuries; the whole crusade of Kultur is the sheerest farce, that needs but to be stated to topple as a fabric of cards. Our readers who will co-operate in arranging for Bible Conferences in their cities are urged to write first mail to the editor. The plan will be submitted, which is inexpensive, and is intended to distribute sample copies of the **BIBLE CHAMPION** by the thousand to bring its circulation at once to 10,000. It is nearly one-fourth that number now. It will require but a short campaign to reach the goal desired.

All readers can lend a hand in their community, where for the present a Bible Conference is impossible. We will send free, five or ten or more sample copies of the **BIBLE CHAMPION**. If they are distributed to thinking men and women, with a personal word of endorsement such as we give in this number, we can double our subscription list in a few weeks. Write first mail for samples and get after your personal friends who, like you, are in sympathy with our defence of the Bible. The moment we can secure ten thousand subscribers we can secure commercial advertising that will make it easy to add many more thousand to our list. Every copy of the magazine will be a stimulus to patriotism; every Bible Conference will fit into the war situation and sentiment in every community. The Flag and the Bible never have been divorced; like the Siamese twins, separation is impossible without disaster to both. Give us 100 letters every day for a month and the result will be amazing, and as delightful.

APPEAL TO COMMON FOLKS.

You are not troubled with infidel theories about the Bible. You know what an infidel is; who his master is; what his purpose is. You know what the Bible

is; what it has done for the world; what it was to your Christian father and mother; what it is to you; what it may be to anybody who will heed its wise and loving words.

It is hard for you to believe that any sane person would seek to destroy every Bible in the world. The Bible has always had enemies; they were bad men and women who were angry because it rebuked their sins and threatened them with punishment. They have always, until late years, been open enemies. They attacked it from without the Church. The attack from within the Church began in Germany under Frederick the Great. We have suggested that he yielded to Satan's temptation to become the ruler of the world by serving him. Being the head of the Church in his empire, he sought to destroy the Church by making the universities infidel; filling the pulpits with infidels; instigating and inspiring the publication of literature undermining the faith of the people in the Bible as the Word of God.

Young men from all countries were induced to go to Germany to be educated and went home infidels; they secured places in colleges and universities and introduced the infidel teaching; they secured pulpits, and in orthodox churches taught infidelity; they secured the co-operation of publishing houses to issue literature assailing the Bible as the Word of God; they had the hardihood to issue Sunday School literature to win children and youth from the Bible of their fathers and mothers.

The Kaiser, yielding to the same temptation that was accepted by his grandfather, continued his work. When he believed the time was ripe for a world war that would make him ruler of the earth, he struck. We are now in the midst, or rather in the beginning, of the world's most terrible conflict. There can be no doubt as to the outcome. God, not Satan, rules the world. But there will be a stupendous and heart-rending price of blood and gold to pay for it all. You will have it to pay.

What makes the condition all the more distressing and perilous is that colleges, universities, theological schools, are now in war-time pushing their campaign against the Bible as the Word of God. Publishing houses are deluging the land with false literature along the same line; pulpits are occupied by men who steadily teach the German theology in almost every orthodox denomination. Many of the most active in this movement are the loudest shouters for the Flag in their communities; they pose as the ideal patriots when they, more than any others, are the cause of the war. If the pulpits of Germany had kept the Church loyal to the Word of God, Germany would have been to-day the land of Luther, and not of the Kaiser. The world surrendered its churches and pulpits to infidelity. German propagandists of every imaginable kind have gone up and down, shouting the praise of the Fatherland; they have established themselves in places of power and influence; they have created a system of espionage throughout every land; they have secured organizations which they fully believed would rise in arms in support of the Fatherland throughout the world.

Unless we will turn to God, we are to have great tribulation, endure great privation, suffering and bereavement. To you as in every hour of need and peril God turns to carry out His plans and further His purposes. You can refuse to send your children to infidel schools; you can refuse to buy anything that bears the imprint of a publisher that issues infidel literature; you can refuse to read any periodical that does not openly and loyally maintain the authority of the Bible as God's Word; you can refuse to hear any man preach who is not as true to the Bible as to the Flag. You can compel the protection of God's Holy Day, of God's Holy House, of God's Holy Church. You are supreme in this great nation and your voice settles all questions.

HOCH DER KULTUR.

Dallas, Texas, April 30, 1918.

REV. JAY BENSON HAMILTON,
Editor BIBLE CHAMPION.

My dear Sir:—I wish to call your attention to the date on the enclosed label. My gift subscription has long since expired, and I do not consider it patriotic to have my mail cumbered with such a periodical at such a time. The Bible is to me an ever-increasing joy and delight. I love the Book, and honor it as the record of God's dealings with men.

I do not doubt the sincerity of the motive behind the BIBLE CHAMPION, but the periodical has always appeared to me as an impertinence. The Bible does not need such a knight. The Bible can take care of itself much better than can you. What you say the Bible is, or what you think it is, makes no difference to the Book itself. A herald clad in medieval armor riding before the President of the United States would be an impertinence. Your periodical appears to me in much the same light.

This is no day in which to fight men of straw—which is precisely what you do when you attack higher critics. In a time like this one can find worthier foes. I take it that you are a fighter. This is a fighting time. If I might venture a suggestion, why not let the energy which is wasted on the BIBLE CHAMPION be expended against our national foes?

I owe you a debt for your indulgence to my ideas, and also for many cheerful moments which I have spent glancing at your periodical. It is the funniest paper which has come on my table the past two years.

Most sincerely yours,

(REV.) J. R. SCOTFORD.

A minister, during his sermon, was disturbed by the foolish actions of a seatful of young people near the door. He paused, and said:

"Early in my ministry, in a new charge, I was greatly disturbed by a young man acting in a silly and foolish manner, much the same as the seatful of young people near the door. I severely rebuked him. I was told at the close of the service, he was the village fool; he did not know any better. I have been

afraid ever since to rebuke anyone for acting the fool, lest I might rebuke a real one, who did not know any better."

The above letter is a gem. We give it space without omitting a punctuation mark. We turned to the Wise Man for advice. He said, "Answer not a fool according to his folly, lest thou be like him." In the next verse he said: "Answer a fool according to his folly, lest he be wise in his own conceit." (Proverbs xxvi. 4, 5.) We received no light and turned to the Wisest Man, who said: "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. vii. 6.)

SLACKER OR TRAITOR.

A pastor in his inaugural sermon in one of the greatest New York Baptist churches, recently, was reported as having denounced "religion made in Germany." He said: "There is no place in the religious world for the slacker. A religious slacker is more despicable than a military slacker. If God dealt with His soldiers as sternly as our Government deals with hers, I am afraid there would be several million courts-martial in the Christian camps! A soldier who is unfaithful is backed up against a wall and shot. What will God do, then, with His soldiers who are unfaithful?"

A slacker is one who evades his duty. A traitor not only repudiates his duty, but is an ally of the enemy. God's unfaithful soldier is not a slacker, but a traitor. It is not worth while to bother about what God will do with traitors. The thing that concerns us is, "What ought we to do with religious traitors?"

The Chicago University is the greatest Baptist school in the world. It has practically unlimited financial resources and uses them with a lavish hand in its propaganda of religious treason. We have quoted from it repeatedly in the past; we do so in this number; we will do so in the next number. There is no mistaking the purpose of the propaganda. It is to indoctrinate all whom it may be able to reach by its literature of many and various kinds, in the Hun theology. Every evil word and thought so industriously, so ingeniously, and so effectively exploited against the universally accepted orthodox standards is "an adaptation and modification of views made in Germany."

In an appeal to Baptists in the March-April BIBLE CHAMPION, signed by ten of the most eminent Baptists in America, these striking words were used:

"Whatever may be said of other denominations, it is peculiarly important that Baptists have sound views regarding the Scriptures. Without full faith in their integrity and authority, our denomination has no ground of existence."

If the propaganda of the Chicago University is successful in overthrowing the "integrity and authority" of the Scriptures, not only the Book is destroyed, but the Baptist Church, second only by a slight majority among the Protestant bodies of America, is assassinated by its greatest university. What will the Baptist denomination do with its traitors is the most vital question now before its princely, scholarly, devout leaders.

THINGS THAT ARE SETTLED.

Some things are settled once for all. The following are matters that were epochal. They are a part of the established thinking and knowledge of the World.

The Copernican System, The Law of Gravitation, the Independence of America, the Emancipation in Russia and America, the Ancient Document Rule in the Law of the Civilized World. No one in his right mind seeks to open a discussion about them or treats them as an open question save through crass ignorance.

And yet the foundation stone of counterfeit criticism is a silly invention of a blasé libertine. When seeking recuperation and relaxation from his dissipation and debauchery he resorted to Bible study. Not as a seeker of truth, righteousness, honor or decency, but as a critic. He made the discovery which infidel scholarship seized upon to discredit and overthrow the Word of God. To-day it is the basis of all so-called Modern Thought and Teaching.

Prof. G. Frederick Wright, LL.D., editor of the *Bibliotheca Sacra*, has authorized us to say:

"Facts, recently brought to light, demonstrate that the analysis of the Pentateuch, and its separation into documents, resulted from the use of a corrupted Hebrew text. The proof of this statement is now accessible to all English-speaking scholars in the writings of Wiener, Griffiths, Dahse, Troelstra, Aalders, VanHoonacker, Hugh Pope, and others. Whoever now refers to the documentary theory of the Pentateuch as 'a scientifically established fact' confesses himself to be behind the times in scholarship. To do so now in the face of all the evidence is scarcely less than criminal. The documentary theory has fallen to the ground. Even Wellhausen permits me to publish that the 'sore point' of his theory has been found."

Will not some belated discoverer of new things not start a movement to recall Emancipation, American Independence, or the Magna Charta? It ought to be easy to start a school of thought in behalf of either. Possibly a chair in some institution might be occupied in maintenance of the new cult. We suggest as the first occupant of the chair the teacher applying for a rural school. He was asked by the directors how he taught about the world. He modestly answered: "Some teach it round, some square." I teach it either way, as the school directors believe. "He got the school, possibly." "What fools (some of) these mortals be."

"I wish to express my appreciation of the excellent work you are doing. It is a splendid paper, and so cheap. With best wishes."

"I am enclosing payment for the BIBLE CHAMPION which you are so ably conducting. I appreciate your work very much and would like to see your magazine have a wider circulation and so carry its splendid testimony concerning God's Word to a very much larger number of people. If I were possessed of the money, I would certainly give liberally for that purpose."

“When the Bible Was Blotted Out”

PRESBYTERIAN FRATERNITY.

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as “a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide.”

NORTH BAPTIST THEOLOGICAL SEMINARY.

Dean John M. Dean, D.D., Chicago, Ill., said:

“It was a great pleasure to have you with us at the Chapel hour and to hear your most unique Parable, ‘When the Bible was Blotted Out.’ It might well be expanded into a little book and published, I think, with real value to the cause of the integrity of God’s Word.”

WOOLEY MEMORIAL M. E. CHURCH

Rev. G. K. Flack, D.D., Pastor, Chicago, Ill., said:

“The people of my Church greatly enjoyed your ‘Modern Parable.’ It was a forceful, unique and practical way of teaching certain truths about the Word of God that will ever remain with those who were privileged to hear it. May God bless both speaker and message.”

PASTOR'S FEDERATION, WASHINGTON, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington arranged for the Parable before the Pastor's Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes:

A limited number of invitations to read this Parable may be accepted.

“Your Parable, ‘When the Bible Was Blotted Out,’ read before the Pastors’ Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?”

MOODY BIBLE INSTITUTE.

Prof. Robert M. Russell, D.D., Professor of Bible Doctrine and Homiletics, Moody Bible Institute, Chicago, very courteously surrendered his hour for the Parable, “When the Bible Was Blotted Out.” The Student Body were present. Dr. Russell said:

“I am writing on behalf of the management and students of Moody Bible Institute, to thank you for the most enjoyable address you gave as a Parable. You certainly realized at the time that the student body was greatly pleased and edified. I hope for you a wide hearing, and shall be glad when you have put the address in printed form. Your description of what would follow a lost Bible will certainly create a deeper love for the book in all who hear.”

A CONGREGATIONAL COLLEGE PRESIDENT.

“Recently, Dr. Jay Benson Hamilton, of New York City, gave his Parable ‘When the Bible Was Blotted Out,’ before the College. I think I am quite within the truth when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere. Charles A. Blanchard, President of Wheaton College, Wheaton, Ill.

Addresses For Bible Conferences

JAY BENSON HAMILTON, D.D., Editor of the BIBLE CHAMPION.

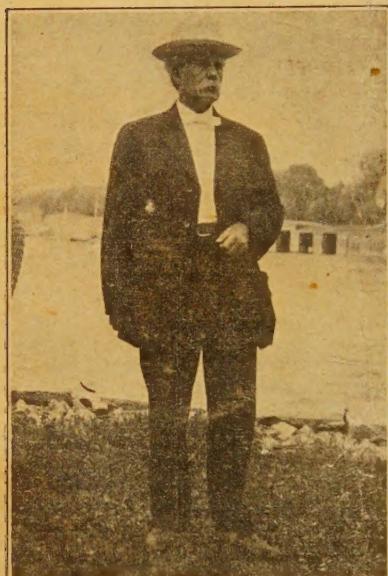
"When the Bible Was Blotted Out." Parable of a World-Wide Tragedy of Peace and War.

"When the Ministers Struck." Parable of the Penalty for Contempt of God's Ambassadors.

"The Modern Prophet—A Lawyer." The Courts of the World, The Guardians of the Divine Word.

"Modern Miracle-Workers." Prophecy Fulfilled: (John xiv. 12). As Marvelous and Thrilling as an Arabian Night's Tale.

Fifty Union Bible Conferences, One Day, Afternoon and Evening, may be arranged by addressing the Editor of the BIBLE CHAMPION.



"WHEN THE BIBLE WAS BLOTTED OUT."

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvellous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business, Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

PHILADELPHIA PRESBYTERIAN FRATERNITY.

The startling paper "When the Bible Was Blotted Out" was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could be true. Probably the great place of "the Book" in world life was never more vividly realized.

A most hearty vote of thanks was tendered to the one who had delivered one of the most suggestive papers of the entire year, and especially good men are always on the program of this Ministerial Association.

Then the paper had an intensely human side. There was constantly hidden fun and invisible tears. Sorry, indeed, would be the plight if the once sacred page became only a ghost of white paper. The pathos of such a situation was felt in the invisible tears, as the calamity suggested by the speaker was even thought of. The effect of the paper is to make one regard a true and tried friend, "The Bible," with still greater affection.

REV. SAMUEL D. PRICE, D.D.
Chairman, Executive Committee.